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REQUIRED READING FOR NOVEMBER.

LUNGS: BREATHING AND VENTILATION.

BY C. FRED. POLLOCK, M. D., F. R. S. E., F. R. C. S. E.

The air is a mixture of nitrogen and oxygen in the proportion of about seventy-nine parts of the former to twenty-one parts of the latter; and in addition there is a trace of carbonic acid gas, amounting in a good atmosphere to four parts in ten thousand. The nitrogen is a negative gas, which serves simply, so far as breathing is concerned, to dilute the oxygen. The oxygen is the great life-giving gas, and chemical union with it, oxidation, on the part of organic substances, that is to say substances containing carbon like a taper or our bodies, is the essence of burning. The products in either case are water and carbonic acid. We are constantly throwing off water in the breath, as is seen on a frosty day, losing thus eight or nine ounces in twenty-four hours. Breathe through a tube into lime-water, and the carbonic acid of the breath will form carbonate of lime, or chalk, which makes the water cloudy. An animal will die in about three minutes if entirely deprived of oxygen which is the great sanitary agent of the blood, combining with the waste particles of our tissues to form carbonic acid, which is at once hurried off in the stream. This is why we have lungs:—to purify the blood, which casts out carbonic acid in its passage through them, and picks up oxygen, changing from the dark, impure, venous condition to the bright scarlet, or pure, arterial one. The difference between these states is very striking. In the former the blood contains about six per cent of oxygen and thirty-five per cent of carbonic acid, while in the latter it has about sixteen per cent of oxygen and thirty per cent of carbonic acid.

The wind-pipe, or *trachea*, is the hard tube with rings of gristle, or cartilage, felt in front of the neck, and divides in the upper part of the chest into two somewhat similar tubes,



2. TERMINATION OF A BRONCHIAL TUBE IN A LOBULE, OR CLUSTER OF AIR CELLS.

the *bronchi*, which pass to the right and left lung respectively. These subdivide throughout each lung, ending in a maze of branches, the *bronchial tubes*, (See Figure 1.) which terminate in little spaces or chambers in the spongy elastic lung tissue, known as the air sacs, or *air cells*. (See Figure 2.) The blood in the capillaries of the lungs

is separated from the air in these spaces by a thin membrane only, and through this the interchange of gases occurs.

We get air into the lungs as we get it into a pair of bellows, by increasing the cavity; and, as the chest, or *thorax*, is everywhere closed to the entrance of air except by the windpipe leading into the lungs, the air rushes in to fill the space, and the elastic lungs expand. This enlargement takes place in two ways. The ribs, which give the chest walls their shape, are moved by means of muscles, which drag them upward and forward each time we inhale. The cavity is thus increased both from before backward and from side to side; and this part of the movement is called *thoracic* or chest breathing. An additional increase occurs from the action of the floor of the chest. This is composed of a dome-shaped sheet of muscle, fixed by its rim, called the *diaphragm*, or midriff; and, as this contracts, the dome becomes lower and flatter, driving the organs beneath it downward and forward, as is familiarly felt at the lower part of the trunk, the *abdomen*. This is called *diaphragmatic* or *abdominal* breathing. The diaphragm keeps time with the ribs, falling as they rise, and this combined action constitutes an inspiration. Whenever the muscular contraction ceases, there is a recoil, the ribs falling and the diaphragm rising, while the elastic lungs collapse to some extent, and part of the air in them is thus driven out. This constitutes



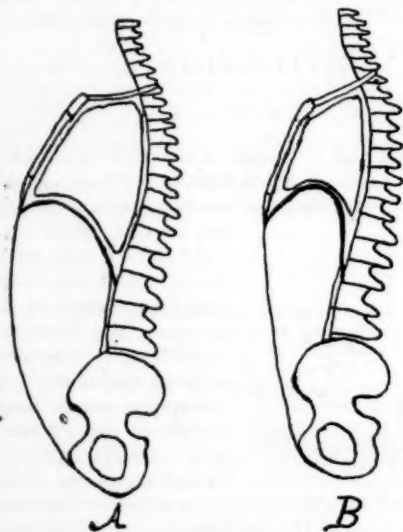
1. WINDPIPE AND ITS BRANCHES.

At the upper part is the larynx, or organ of voice, 1; the trachea, or windpipe, 2, divides into the left and right bronchus, 3; these again divide into the bronchial tubes, 4.

an expiration, the inspiration and expiration together forming a single act of respiration, about fifteen of which occur in a minute. (See Figure 3.)

After the most forcible expiration about one hundred cubic inches of air remain in the lungs, called the *residual* air, while after an ordinary expiration about double this quantity, that is two hundred cubic inches is left, known as the reserve air. The longest possible inspiration increases this last amount by about one hundred cubic inches, and this receives the name of *complemental* air. In ordinary respiration only about twenty or twenty-five cubic inches are inhaled and exhaled, and this small portion, which is changed each time, is the *tidal* air, the remaining reserve, two hundred cubic inches, being gradually renewed by the diffusion of the gases.

If their movements are to take place properly, the chest walls must have free play. Cramping them with tight clothing is obvious folly. Stooping also prevents deep breathing, as you may easily convince yourself by a simple experiment. Lean forward and take as long a breath as you can, then at once straighten yourself, and you will be able to prolong the inspiration notably. In the first posture



3. THE CHEST.

Figure A shows the chest in inspiration, with the ribs raised and the diaphragm lowered, giving increased space. Figure B shows the chest in expiration, with the ribs lowered and the diaphragm raised, the contained space being much reduced. To the right is the backbone; to the left, the front of the body.

the ribs can move only for a limited distance, and the diaphragm can not descend to its full extent; but, whenever the back is made erect, the ribs and diaphragm regain the desired freedom. This is one reason why many sedentary occupations, where stooping for long periods is called for, lead to a distinctly lowered vitality. School children bending over their books, and clerks over their desks are in this predicament. And this is why singing is such a healthy exercise, especially for children, who are then in a good posture, in which the chest muscles are in full action, leading directly to the development of sound lungs.

The mechanism of respiration is controlled by a certain portion of the nervous system, one of the nerve centers as they are called, and the amount of work done unconsciously in twenty-four hours is very large. It is equal to lifting twenty-one tons one foot high, or to lifting one ton twenty-one feet high; and all this goes on without any voluntary effort on our part; in fact, breathing is natural and regular only when it is done unconsciously. It would leave us time

for nothing else, if we had to watch our breathing. We can suspend or prolong the movements for a brief period; we can breathe rapidly or slowly at will; but normally we leave the whole affair to the involuntary action of the nervous system. The presence of venous blood in the lungs excites the contraction of the muscles, fresh air is inhaled, and the blood loses its stimulating quality. That is the key to the mystery, and it is an instance of what is known in physiology as reflex action. Now, if from any cause, such as an impediment to the entrance of air through the windpipe or the absence of fresh air, a supply of oxygen can not reach the blood, the circulation is at once hindered, the impure venous blood accumulates and strongly excites the nerve center, the necessity of breathing becomes a commanding sensation, a terrible distress, an agony. Violent efforts are put forth; and, if these are not successful, the poisoned blood rapidly ceases to feed the nervous system properly, the sensibility diminishes, consciousness fades, and death arrives. This is the process of suffocation. A minor degree of this great regulation of the breathing by the presence of impurity is felt by all of us, when engaged in muscular exercise. We then use up much oxygen and correspondingly increase the carbonic acid, which has to be carried off; the presence of the latter in the blood excites or stimulates the nerve center, and we pant, the heart throbbing powerfully and rapidly to pump the blood through the lungs.

Besides carbonic acid and water, impurities, called organic, are thrown off from the lungs into the atmosphere as well as from the skin. These are particles of our body, and tend to decompose rapidly; that is to say to become rotten; and whenever there is any excess of these, the air is slightly fetid, and the room feels stuffy, a sure precursor of laziness, sleepiness, headache, or illness in those who happen to be using that atmosphere. Any such room requires fresh air and daylight to oxidize, or burn up, the organic impurities. "Where the sun does not enter, the doctor does," says an Italian proverb. The best test for such a vitiated air is the nose, not a nose which has become spoiled by being in the room for some time, but a nose coming into it from the fresh air. The greatest service the sense of smell renders us is, perhaps, to warn us of polluted air. We should educate our noses. Bad smells do not always mean poison, any more than pleasant smells always mean health; but persistent bad smells in a house generally mean defective drainage or total neglect of ventilation.

A wide-spread amount of evil is constantly being produced in confined rooms everywhere. The breath, that is to say the air which has already been down into some one's lungs, is being breathed over and over again in part at least, and the inevitable result is a loss of the general health; brain and muscle can not act, the school work is not properly prepared at home, and the child earns the character of a dunce in the class, while the real dunce is the parent at home. A seamstress becomes pale and weak; men and women become unfit for work. There is lassitude, inability for exertion, headache, or disease. Consumption is possibly the most terrible consequence. Every one knows both from reiterated remark and from personal experience that pure air is of the greatest importance. The general look of a mass of people living in closely crowded towns is very different from that of a similar number of people living in the country, and this is largely due to the difference in the atmosphere, although of course the problem is complicated by the influence of exercise, occupation, food, and such matters. As a rule, the average mortality increases with the density of the population, chiefly from the impurity of

the air, arising from overcrowding and want of cleanliness. Suburbs of a town are healthy, because there most of the inhabitants are more anxious to have cleanliness of house and surroundings, and there is less crowding. We require clean rooms to yield clean air. People poison their own air food.

Allowing for wide variations owing to size of lungs and nature of work, about three hundred fifty to four hundred cubic feet of air are taken into and expelled from the lungs daily, and from this about twenty cubic feet of oxygen are absorbed, while into it about eighteen cubic feet of carbonic acid are thrown out. We require, therefore, a large amount of fresh air, for, if the proportion of carbonic acid in the atmosphere rises even very slightly, health if not life is in danger. Each of us must have about two thousand cubic feet of air in an hour, and even then it gets stuffy. The smallest breathing-room which is compatible with health, depends upon several considerations, such as the means of ventilation by which the air can be renewed; but probably the space should not be less than eight hundred to twelve hundred cubic feet, say a room ten feet square and ten feet high, and the air would require to be renewed completely three times every hour, for the amount of waste is enormous. Every minute we would require twelve quart bottles, every hour about seven hundred quart bottles, every day more than eighteen thousand quart bottles of pure air. And this is not taking into account the quantity spoiled by sources of artificial light. An oil lamp or a candle consumes as much oxygen and produces as much carbonic acid as a man, while a small gas jet is equal to a family of four or five persons.

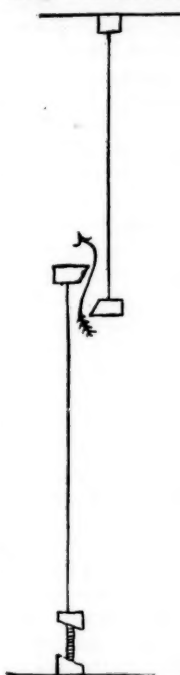
The principles of ventilation are very simple, a rough and ready adoption of them easy, and a perfectly faultless application of them difficult. The noxious gases and vapors become diffused throughout a room; but, when coming from the animal system, from candles, lamps, or gas jets, they are heated, and, being thus rendered lighter, rise and accumulate near the roof. Mount a table after the gas has been burning for some time, and you will know what sort of an atmosphere floats near the ceiling. Hang a canary bird too high up in such a room, and it will be found dead some morning, having been suffocated with the bad air. Now we must provide for the exit of this foul air from the room and for the entrance of a pure supply; and for this purpose we depend upon the fact that heated air rises and tends to escape above, while colder, heavier air rushes in from the sides and below to take its place. A chimney is a powerful ventilator when the fire is on, because the long column of air in it is then heated, and rushes upward, carrying the smoke with it, and drawing fresh air into the room. An ordinary fire in a room will draw into the chimney from six thousand to twenty thousand cubic feet of air in an hour, according to the heat of the fire. In any case it will change the air of a room of moderate size several times in an hour. The open style of fire-place, though very extravagant of heat, most of which is lost up the chimney, is an admirable means of ventilation; and, even when there is no fire, it provides a passage for fresh air, if the damper be not shut.

The renewal of the air in rooms takes place in two ways, insensibly through crevices and spaces about windows, doors, and floors, and even through walls, and sensibly through open doors and windows. The ideal arrangement is to utilize this without producing draughts. It is never good to sit in draughts; a room is more than an umbrella. The application, method, and time of ventilating must be left to the judgment and convenience of the people using a

room; but it is right to insist upon the absolute necessity of breathing fresh air in our dwellings. There should always be a morning opening of the windows and thorough airing of the rooms to get rid of the atmospheric sewage, just as there should be a morning airing of the bed clothes and dusting of the apartments to keep every thing sweet. For this, every window should open from the top as well as from the bottom, in order that the freshening of the whole air may be effected.

Perhaps the greatest danger of an accumulation of bad air occurs in the evening, after the room is lighted up, and during the night when the doors are shut and no one is stirring. If a bedroom is large in proportion to the number of people in it, no special arrangement is required; but, if it is too small, then on entering it in the morning a tell-tale stuffy odor will betray the impurity of what is being breathed. To prevent this it is a good plan to have the window open for an inch or two from the top. By a judicious arrangement of the furniture or screens no draught need be felt on the bed; and many people simply can not sleep without having the window open thus, when once they have accustomed themselves to the pure air, which it ensures.

For sitting rooms, apart from periodical opening of the windows and doors, there are several simple methods of preserving a pure atmosphere, with little trouble. An ordinary wind blows at the rate of six to twelve miles an hour, and would, of course, be intolerable in a room; but a current going at the rate of one mile in the hour is not felt at all. When the current is moving at the rate of two miles an hour a draught is noticed. Now a ventilator one foot square, such as a pane of glass this size replaced by wire gauze, or say a window three feet wide, open for four inches, will allow five thousand four hundred cubic feet to enter in an hour at the rate of one mile, a rate which is not felt; but the air is likely to enter more rapidly than this; and, if the opening is straight through from without inward, above the heads of the people in the room, the cold heavy air will pour through it, and fall down in a stream, causing a draught. This can, however, be prevented by giving the current an upward direction as it enters, for it then mixes with the warm air in the upper part of the room. It enters like a fountain and not like a cascade. Perhaps the simplest



4. WINDOW ARRANGED FOR VENTILATION.
The lower sash is resting upon a piece of wood, and the space between the two sashes allows fresh air to enter with an upward direction.

method is to raise the lower sash about three inches, and fill the open space below it with a movable piece of wood, upon which the sash can rest. This will leave a space where the upper and lower sashes overlap one another, and through this the air will enter with the desired upward direction. In any case this indicates the principle to be observed. (See Figure 4.)

Our individual work is to permit the air to enter our rooms properly and timely, and the rest will be done by nature, through the diffusion of gases, the washing of the atmosphere by rain, and the work of plants. Pure air is a food, polluted air is a poison. A healthy man in an unhealthy room is in danger.

LITERATURES OF THE FAR EAST.

BY JUSTIN A. SMITH, D. D.

II.

PREHISTORIC LANDS AND LANGUAGES.

Speaking of that "land of Shinar", known in history as Chaldea, the upper portion of it Babylonia, and now as upper and lower Mesopotamia,—of this land as it now is, Mr. W. K. Loftus' in "Chaldea and Susiana", says, with special reference to the ruins of ancient cities seen on every hand, "I know of nothing more exciting or impressive than the first sight of one of those great Chaldean piles looming in solitary grandeur from the surrounding plains and marshes. A thousand thoughts and surmises concerning its past eventful history and origin—its gradual rise and rapid fall—naturally present themselves to the mind of the spectator. The hazy atmosphere of early morning is peculiarly favorable to considerations and impressions of their character, and the gray mist intervening between the gazer and the object of his reflections, imparts to it a dreamy existence. This fairy-like effect is further heightened by mirage, which strangely and fantastically magnifies its form, elevating it from the ground, and causing it to dance and quiver in the rarefied air. No wonder, therefore, that the beholder is lost in pleasing doubt as to the actual reality of the apparition before him".

It was in the year 1849 that Mr. Loftus, one of the first in modern times to carefully explore the region which he here describes, visited Chaldea and Susiana, and in 1850 that he prosecuted his excavations on the site of Warka, the ancient Erech, thus leading the way in those discoveries which in other hands have yielded such surprising results. Not far from the same time, Mr. Layard² undertook and accomplished a still greater work in excavation, and one yielding a far richer result, amidst the ruins of ancient Nineveh. It is, therefore, not yet forty years since the discovery that when those now ruined cities were in their prime, the people inhabiting them had a literature whose earliest monuments date back far into prehistoric times. Within this period of less than half a century, besides, the strange character in which this literature was preserved has been deciphered, and much of the literature itself translated and given to the world; so that now the English reader, though acquainted with no tongue but his own, reads what may have been written centuries before Moses, author of the oldest Hebrew books, was even born. The ancient Chaldea is greatly unlike the ancient Egypt in one respect. The Egyptian palaces, temples, and tombs are either built with or hewn in the imperishable granite. The material of even the most stately Chaldean structures was such as we find described in the account in Genesis of the tower whose top was to "reach unto heaven." The builders of this tower had "bricks for stone, and slime (bitumen) had they for mortar". The people of the "land of Shinar" had at no period in their history granite mountains within reach from which to bring material for dwellings or palaces or temples; all the bricks they made were for most building purposes baked only in the sun. Hence the crumbled condition of nearly all which they built.

A mistaken impression, alike of this people and of their country, would follow, if one were to imagine that Chaldea and the adjacent regions were in ancient times such as we find them now. We have mentioned one ancient city, Erech,

as identified with the modern Warka; another, notable in Scripture history, has been in like manner identified. The modern Mugheir, "the bitumined", has been ascertained to represent "Ur of the Chaldees", out of which Abraham came. This city, whose ruins are now found near the western bank of the Euphrates at a distance of one hundred twenty or one hundred thirty miles from where this river enters the Persian Gulf, must once have been a sea-port; the great river by its annual deposits converting sea into land at such a rate as to effect this change in the location of a city once standing on or near the gulf itself. Rawlinson, in "Ancient Monarchies" (i. 16), speaks of the city in question as "probably the chief commercial emporium" of that whole region, in the early times; as in the bilingual vocabularies its ships are mentioned in connection with those of Ethiopia.

The changes which have come upon the cities of the land are paralleled by those which have befallen the land itself and its people. Where now, in the valley of the two rivers and in regions adjacent, is only a miserable Arab remnant, wandering over the desert and supporting life by such means as the occasional scanty herbage for their slender herds, with dates from the palms that still border the streams or stand on islands amidst the marshes, might supply, or by beggary and robbery,—this now almost forsaken part of the world was in the earliest times of man's life on earth one chief center of his growth, his achievements, and his wealth.

Egyptian records on papyri and on monuments tell of the ships whose venturesome voyages once skirted these coasts, with an appearance of wonder at the tales related by the returning sailors, and the treasures brought by them, which seems, as one reads, like what is related of those who in the harbor of Palos welcomed the ships of Columbus³. Down in the angle made by the junction of what in the older maps is called the Arabian Gulf, with the Red Sea, seems to have been the ancient Saba, or Sheba, whose queen came from this "uttermost part of the earth" to visit King Solomon, to "hear" his "wisdom," and witness the splendors of his court.

More to the north and to the east, geographers incline to locate "the land of Uz", whose honored citizen, Job, was one of the famous men of ancient times, and whose wealth as reported in the inspired record of him proves how rich a country once spread from the eastern border of Chaldea to the Red Sea and the Nile.

The region which bears in history the name of Chaldea appears to have existed in the most ancient times in two principal divisions, a northern and a southern; the former named for its chief city, Accad, the latter Sumir, "the Shinar of the Old Testament." Writers sometimes speak of these as northern and southern Babylonia.

The language in which the oldest literature of this region has been preserved is termed Accadian, because, apparently, of the fact that most of this literature has been found in the more northern of the two divisions of the land. Of the people by whom it was produced, Professor A. H. Sayce⁴ says ("By-Paths of Bible Knowledge", vii. 24): "The Accadians invented the cuneiform (wedge-shaped) system of writing, founded the chief cities and civilization of Babylonia, and

erected the earliest Babylonian monuments. . . . The Accadian language lingered long, and when it died out was preserved as a learned language, like Latin in our own day, which every educated Babylonian was expected to know."

Comparing these primitive Babylonians with the Assyrians of later centuries, the same writer says: "The Babylonians were agriculturists, fond of literature and peaceful pursuits. The Assyrians, on the contrary, have been appropriately termed the Romans of the East; they were a military people, caring for little else save war and battle. Their literature, like their culture and art, was borrowed from Babylonia, and they never took kindly to it. Even under the magnificent patronage of Assur-bani-pal, Assyrian literature was an exotic. It was cultivated only by the few; whereas, in Babylonia the greater part of the population seems to have been able to read and write."

It is, however, to this lack of interest in original literary production among the Assyrians that we are indebted for the preservation of most of what has been discovered of the ancient Accadian, or Babylonian, literature. Near the end of the ninth century before Christ (B. C. 885), an Assyrian king, Assur-nazir-pal, began the work of collecting from the old cities of Babylonia, then under Assyrian rule, those libraries of baked clay tablets upon which the old Accadians had written, and which have been found in excavations upon the sites of Assyrian cities by Layard and others. His successors, Shalmaneser, Vul-nirari, Tiglath-Pileser, Sargon, Sennacherib, Esarhaddon, and Assur-bani-pal continued the work. Of those principally concerned in it are named Sargon (B. C. 772) and Assur-bani-pal (B. C. 673). Of the last named, Mr. George Smith⁵ ("The Chaldean Account of Genesis", p. 33) says: "Assur-bani-pal, son of Esarhaddon, the Sardanapalus of the Greeks, was the greatest of the Assyrian sovereigns, and he is far more memorable on account of his magnificent patronage of learning than on account of the greatness of his empire, or the extent of his wars. Assur-bani-pal added more to the Assyrian royal library than all the kings who had gone before him, and it is to tablets written in his reign that we owe almost all our knowledge of Babylonian myths and early history, besides many other important matters. The agents of Assur-bani-pal sought everywhere for inscribed tablets, brought them to Nineveh, and copied them there; thus the literary treasures of Babylon, Borsippa, Cutha, Accad, Ur, Erech, Larsa, Nippur, and various other cities were transferred to the Assyrian capital, to enrich the great collection there."

With which of the prehistoric nationalities written language actually originated, it may not be possible to say. The question is supposed to lie chiefly between Egypt and Chaldea. There is, perhaps, no good reason why each of these should not have created a written language for itself; yet in view of evidences of frequent intercourse between them in very early times, the more likely supposition is that beginning with the one—it is not very material which—it was soon borrowed by the other.

It does not seem likely that the first step in the invention of the art of writing would be the creation of an alphabet. The alphabet, simple as it seems to us, is, in fact, indicative of a considerably advanced stage of progress. Centuries, even, might elapse between the first rude attempts at written speech and that exact representation of sounds in letters with which for so long a time the world has been made so familiar. In tracing written language to its origin, this origin is found in the ideograph or the hieroglyph. By

the former is meant the representation of ideas, of events in history or whatever any writer might wish to express by pictures; by the latter is meant a use of such pictures, more or less complete in form, to represent sounds, either of letters or of syllables, and so to make words.

Those Aztec manuscripts, preserved in the Codex Mendoza⁶, at Madrid, and recently for the first time deciphered in a thoroughly reliable way, are of the former kind. The ancient Egyptians used the hieroglyph chiefly, though not entirely. It is also now regarded as quite certain that the Accadian cuneiform originated in the hieroglyph. In some of the oldest specimens of these writings, interesting examples of which have very recently been found, the hieroglyph, in certain cases, still survives with sufficient distinctness to be easily recognized; where a fish, for instance, is meant, the form of the fish being almost perfect in a grouping of the wedge-shaped lines; or if a king is the subject of a sentence, the character used exhibiting the rudely sketched form of a man, with a crown upon his head. As, however, the inventors of the cuneiform character wrote upon small bricks or tablets of clay in its soft state, the difficulty of forming curves and otherwise producing properly representative figures, led to a use of straight lines, in the tracery of which with the wooden or metallic stylus, one end would naturally be made wider than the other, while this, in time, grew to be the understood form.

In the world's later centuries, men have found out ways of giving permanent form to their written history and to their literature in books, and their renewal from generation to generation. The desire for permanence of this kind in historical record or in literary production, would naturally be felt almost as soon as men began to write. And they made use to this end of such means as were at hand. A remarkable example is that of "The Annals of Sargon", an Assyrian monarch, engraved in the two halls of Khorsabad. "The Annals", says Dr. Julius Oppert⁷, whose translation of these "Annals" appears in "Records of the Past", vol. vii., "formed an immense ribbon of inscriptions, disposed in columns like the papyrus rolls. Evidently the manner of the writing of this great text is an imitation of the usual style of papyrus rolls. On entering the hall, the reader commenced at his left hand, and followed all the sides and angles of the room, until he returned to the entrance door, where the last lines of the inscription were opposite to its beginning." This inscription is really a history, and by no means a brief one, of the reign of King Sargon, whose date is the eighth century before Christ.

Another of these historical records is the inscription upon the famous rock, Behistun, hereafter to be noticed in its connection with the discovery of a clue to the mystery of the cuneiform character. This inscription describes the ancestry, the reign, the wars, and conquests of Darius Hystaspes⁸. Others in like situations have been deciphered and translated, illustrating the method used for securing permanent historical record in an age for which the idea of the modern book did not yet even exist,—the age also of the stricken patriarch who wished the words of his appeal to the divine justice might be, just in this way, "with an iron pen and lead, graven in the rock forever".

Methods adopted by the Egyptians for the preservation of their literature, as well as of their history, were quite as noticeable. The famous poem of Pentaur⁹, describing one of the great victories of Rameses II.,¹⁰ the Greek Sesostrius,¹¹ was inscribed upon the walls of different temples. The various parts of all the temples were used for like purposes, and thus each of them might be said to be a library in itself. Richard Lepsius,¹² the eminent Egyptologist, says: "There

was not a wall, a platform, a pillar, an architrave, or even a door-post, in an Egyptian temple, which was not covered within, without, and on every available surface, with pictures in relief, and with hieroglyphic texts explaining those reliefs. Some of these represent the conquests of foreign nations; others, the offerings and devotional exercises of the monarch by whom the temple or the portion of the temple on which the relief stood, had been constructed. . . . This writing, moreover", he says, illustrating the peculiar habit of the people in this regard, "was by no means confined to constructions of a public nature, and of great magnitude, such as temples or tombs, but was inscribed on objects of art of every other conceivable description. Nothing, even down to the palette of a scribe, the style with which a lady painted her eyelashes with powdered antimony, or even a walking-stick, was deemed too insignificant to be inscribed with the name of its owner, and a votive dedication of the subject itself to his patron divinity."

Of the papyrus, made of the reed anciently growing in such abundance in the lower delta, the same writer says: "Neither the skins of the Greeks, nor the linen of the ancient Romans, nor the cotton and the palm-leaves of the Brahmans, nor even the Illyrian parchment, are at all to be compared, either in softness and pleasantness for the writer, or in cheapness and durability, with the papyrus of Egypt. It was for these reasons that its ancient use continually extended itself even until far into the Middle Ages".

Of the Chaldean material for writing purposes and the manner of its use, we shall speak later. Other ancient peoples besides those mentioned, and of importance to us in these present studies, were much slower in arriving at the possession of written languages. Whether the Greeks in the time of Homer had the art of writing is a question not perhaps fully determined, although passages in the "Iliad"¹³ are cited which seem to imply that they had. "The oldest written monuments of known date" in India, according to Professor Whitney,¹⁴ of Yale University, "are inscriptions of about the middle of the third century before Christ". The Aryan Vedas and much besides of the most ancient literature of India must have been simply held in the memory of the people, their rishis (sages), or the conductors of their worship and the teachers of their youth.

This difference in the date at which a written language and literature became the possession of a people such as the Aryans, as compared with the Egyptians and Chaldeans, is doubtless accounted for by differences in their manner of

life, their occupation, and the stability of their habitat. The Aryans were a migratory people, agricultural in their habit of life, having little of history to record, and few inspirations to literary production, save what was supplied by their religion and their worship. It was not until upon the shores of the Ægean, or in the valleys of the Indus, they had built cities and founded nationalities, that their literature advanced beyond its primitive stage, or began to seek the means of more permanent embodiment than memory and tradition might afford.

The Chinese claim for their written language a very ancient origin. "A mythical personage, Tsang-kieh", says Dr. Williams ("Middle Kingdom" i. 580), "who flourished about B. C. 2,700, is credited with the invention of symbols to represent ideas, from noticing the markings on tortoise shells, and thence imitating common objects in nature." Professor A. H. Sayce, of Oxford, suggests a possible connection between the Chinese written character, and that original Accadian hieroglyph which in time became the cuneiform as used in Accadian literature. He seems to imply a theory of origin for the Chinese character which would trace it back to that primitive center of language, of literature, and of civilization, the valley of the "two rivers". It is, at all events, regarded as quite certain that, as Dr. Williams says, "the original characters of" the Chinese "language are derived from natural or artificial objects, of which they were at first the rude outlines. Most of the forms are preserved in the treatises of native philologists, where the changes they have gradually undergone are shown. The number of objects chosen at first were not great; among them were symbols for the sun, moon, hills, animals, parts of the body, etc.; and in drawing them the limners seem to have proposed nothing further than an outline sketch, which by the aid of a little explanation would be intelligible". In time, these original hieroglyphs, or ideographs, became the Chinese character now in use. The Chinese language has, from the most ancient times, remained in its grammatical and written forms singularly fixed and inflexible, differing in this from all other cultivated modes of written expression. In this particular the language of the people is like the people themselves, and like their institutions. To this fixedness in all these particulars that singular isolation may have contributed which during so many centuries made the Chinese nationality like some inaccessible island in the vast sea of universal humanity.

CURRENT LITERATURE OF ENGLAND.

BY EUGENE LAWRENCE.

The English intellect was never more fertile than in the present day. Its poets, historians, and thinkers produce unceasingly; its literature blooms like a garden with many of the finest creations of the mind. Nothing can be more delightful than to wander amidst its flowery mazes and gather at will its ripest fruits. And I trust the following sketch, however brief, may serve to guide the reader to some of its finer results. In the general progress of intelligence, England and America have formed an intellectual union and share in each other's highest thoughts.

Of the poets of the elder school, Tennyson still lives and holds his conspicuous place. He was born in 1809. Everything that he has touched in lyric poetry pleases; his verse is melodious, his thoughts just, his tales told with tenderness

and grace. He is or was the most popular poet of the age. All the world has lain spell-bound before the magic flute of the lyric bard. In tragedy he has been less successful. His "Maud" with its fierce invectives, startled his admirers and showed that he might have excelled in satire. But he has preferred to handle softer themes. His "Princess" is of rare beauty; the "Idyls" are too sensuous and pall upon the taste; but "Locksley Hall," "In Memoriam," "Mariana," and the "May Queen" are ever new, and the sweet songs with which he has endowed the language are among the rarest gems of English poetry. His last volume "Tiresias" and other poems (1885) wants chiefly the hopefulness of youth.

Poetry passed beyond the control of Tennyson while he

was musing upon his knights and ladies of old. A new school in verse sprang up, something bolder, and truer—something oracular and prophetic of a higher future was demanded; men were no longer willing to be lapped in "soft Lydian measures".

Robert Browning is known to countless admirers as their poetical guide and teacher. He at least discusses the most momentous themes of life, and his somber and somewhat inconclusive musings have a charm for many speculative minds. He, too, lingered long in neglect. His "Paracelsus," perhaps his finest poem, was forgotten. But soon his tragedies, "Dramatic Lyrics," "The Soul's Errand," and a ceaseless tide of poetry won him his high renown. His wife the fine writer and scholar, Elizabeth Barrett, shared his artistic tastes and left him as a legacy her love for Greek models. "Paracelsus" is a new Prometheus; and Browning in "Balaustion" has revived the splendor of Euripides. His recent poem, "Fetters of the Fancies," shows all his rare gifts, and sometimes the motley garb in which he chooses to array himself. It is a pity he has not refrained from pictures of vice too realistic. But he is the friend of man, the leader of mental progress.

Republican reformer, the disciple of Victor Hugo, Alphonse Charles Swinburne lived for a time at Florence, the friend of Landor. His "Atalanta in Calydon" and "Chastelard" (1865), his "Poems and Ballads" (1861), showed that a new singer had appeared. The splendor of his dactylic verse seemed to revive the classic measures; his grossness shocked and repelled. His later poems, the "Song of Italy", the "Odes to France," and "Songs before Sunrise" are purer, and full of native strength. It is impossible to say to what nobler heights of feeling the poet may yet soar.

Of a purer taste, Matthew Arnold, essayist and fine writer, holds a high place among English poets. He is the chief of the reflective school and owes much to Emerson and Longfellow. He was born in 1822, and has labored faithfully as a school commissioner in the cause of education. His verse is melodious, his thoughts original, his language always refined. One need never shrink from his pictures of vice and folly. "Sohrab and Rustum" is a fine paraphrase from the Persian; his "Empedocles on Ætna" and his "Balder Dead" are his best pieces. His theory of "sweetness and light" he illustrates in thoughtful melodies.

Edwin Arnold, of a different family, is known for his "Light of Asia" and other fine poems. His extensive knowledge of Hindu antiquities adds a new value to his various writings.

The "Earthly Paradise" of William Morris, in three volumes, is filled with endless pictures of beauty. He owns Chaucer for his master and borrows his language and verse. His "wanderers" in the "Earthly Paradise" tell over the legends of Greece and of the vikings, with unflinching grace and power. We miss only the high conceptions of a spiritual life. His "Jason" is admirable; recently he has translated the "Odyssey" in Chaucer's manner.

Lewis Morris is the author of "The Epic of Hades" and other fine poems. He, too, tells over the Grecian legends. He writes in the school of Emerson and Arnold. He has recently published "Gycia," a tragedy.

Austin Dobson excels in brief, pointed pieces, that recall Martial. Coventry Patmore's "Angel in the House" is pure and pleasant. Sir Theodore Martin has given fine translations of Goethe, Horace, and the Danish poet, Oehlenschläger. Henry Taylor, author of "Van Artevelde" and other tragedies, still lives; and Bailey, the author of "Festus." J. A. Heraud, too is still living, and the well-known

Martin Tupper. Lord Lytton, son of the novelist, has written "Lucille" and many pleasant verses. Robert Buchanan is known by his "City Lyrics," "Undertones," and other pieces. Sydney Dobell is the author of "The Roman" and "Balder." J. A. Symonds has produced fine translations and some good sonnets. Miss Mulock (Mrs. Craik) writes verses still; and Miss Rossetti also; but no fair singer has arisen to fill the place of Mrs. Browning or Mrs. Hemans.

A new and remarkable school of historians has sprung up. The most noted is James Anthony Froude. He is best known to the public as the friend and biographer of Carlyle. But Froude's "History of England from the Fall of Wolsey to the Defeat of the Armada" is one of the most important works of the time. Its labor is immense; its style clear, strong, but some times careless. Mr. Froude has also written a work on Ireland, a "Life of Julius Caesar," "Short Studies on Great Subjects," and recently "Oceana," or his travels in Australia. No one can doubt the vigor of his intellect or his wonderful mental activity, however we may differ from his views of men and history.

Still more laborious and productive is William Stubbs, the author of a "Constitutional History of England," and many learned works. He was born in 1825, and is now bishop of Chester. He supports the Teutonic theory of the origin of the English laws and institutions. His friend and fellow antiquarian, Dr. Guest, is known chiefly by his papers on English archaeology.

One of the most fertile intellects of this historical school is Edward A. Freeman. His prolific mind is never at rest. His early historical works and essays are numerous and valuable. But the chief is his "History of the Norman Conquest." He was born in 1823. His great learning and ceaseless industry have won him a high place among the ruling intellects of the day.

The most brilliant writer of the new school, J. H. Green, has recently died. He interpreted to the public in animated pictures, the massive researches of Guest, Stubbs, and Freeman.

T. A. Trollope's historical works on Italy; Hodgkin's "Invaders of Italy"; Sir Henry Maine's wonderful "Village Communities" and other works; Bosworth Smith's "Carthage"; Bryce's "Holy Roman Empire"; Doyle's researches in American history; Trevelyan's life of Macaulay; Walpole's English history, and countless lives and historical sketches in various collections show the constant fertility of the English mind.

One of the best known historical students to England and America is Goldwin Smith. One of the finest works of the age is Kinglake's "Crimea." Rawlinson's "Five Great Monarchies" is worthy of study. Yule's wonderful edition of Marco Polo, is a history of the time. Muir's Hindu researches are admirable; S. R. Gardiner writes of the sixteenth century and Charles I. Cox and Mahaffy treat of Greek history. The Egyptologists, Birch, Poole, and Miss Edwards, carry us far beyond the Greeks. The Duke of Argyll has written well on Scottish history; Morley's history of English literature is slowly advancing. A great monument of literary labor is Professor Masson's "Milton." Its immensity is not too vast for its theme. Kaye's "History of the Sepoy War" is a fine work—a tale of horror. The story of the Italian renaissance has been told anew by J. A. Symonds, with fresh research, in a florid style. Lecky's histories of rationalism and of morals, are calmer; he is now publishing a "History of England in the last Century."

Among the most useful historical works are those of Arthur Help's, author of "Friends in Council," and of

Samuel Smiles, the biographer of inventors and engineers. Many lesser names—destined, perhaps, to future fame—prove the activity of the new generation.

In essays and general literature the list of writers is endless. The best known of the critics is Ruskin. He was born 1809, and won fame at first by his "Modern Painters" and his ardent defense of Turner. His ceaseless industry, and real strength, his humanity and his conservatism, have made him an authority in letters. Hamerton's careful sketches are always attractive. Saintsbury and Leslie Stephen are well-known as fine scholars and writers. Cardinal Newman's style has many admirers. The name of Max Müller is associated with the "Origin of Language" and Sanscrit translations. Gladstone's Homeric studies are widely read. Professor Blackie's poems, essays, and lectures have their popularity. Mr. and Mrs. Haweis are pleasing writers. Professor Gosse is well-known to Americans. No modern essayist has reached the popularity of Macaulay, or revived the style of Addison, but many excel in bold speculation and earnest thought. Scientific writers abound; and the names of Huxley, Tyndall, Herbert Spencer, Lubbock, Wallace, and a host of travelers and students naturally occur to the mind. Tyndall and Huxley explain the progress of modern science in the clearest language. Herbert Spencer stands at the head of mental science, even with those who contest and refute his theories. Sir John Lubbock's scientific works are always filled with careful observations; Wallace's travels are full of interest. Stanley, Burton, and Baker are also among the famous travelers; Mahaffy's "Rambles in Greece," Symonds' "Sketches in Italy and Greece," and Freeman's (E. A.) sketches of southern France—in the magazines—are of lasting value. The list of travelers of scholarship and note is a long one. And the foreign correspondence of the English papers is often singularly instructive. The delightful essays of Matthew Arnold place him at the front of English prose writers. His works on education have led on the English intellect to a new zeal for knowledge.

Two of the most noted of English novelists are women, although neither can be said to have attained the unquestioned supremacy of George Eliot in narrative power. Miss Mulock (Mrs. Craik), became known many years ago as the author of "John Halifax," and has since never ceased to write novels, essays, and verses. Miss Thackeray (Mrs. Ritchie) is one of the most refined and pleasing of writers. She has a grace and delicacy that few of her contemporaries approach. Her "Old Kensington," "Village on the Cliff," and even her earliest "Story of Elizabeth" recall the finer traits of Spenser and Chaucer. But her narrative is overshadowed by the stronger coloring of her contemporary novelists. Graceful, tender, almost Shakspearean, too, are the novels of Thomas Hardy. His "Far from the Madding Crowd," and even "Under the Greenwood Tree, a Dutch Picture" have much in them of Shakspearean grace. He wanders out into cool calm woods where "every species of tree has its voice as well as its features," and takes his readers with him. William Black delights to paint the misty seas of the north or travel at home in "The Adventures of a Phaeton." Blackmore describes the mists of Devon, the capes and caves, or, in "Lorna Doone", the fierce arctic winter that once filled all the land with glaciers and seas of snow. Most recent English novelists rely much upon their accurate pictures of scenery—a realism that no one objects to.

One of the finest of modern novels is Shorthouse's "John Inglesant." George Macdonald's Scottish tales always please, and never offend the moral sense. He, too,

has a poetical power of description. T. A. Trollope has written excellent novels. Besant, Mrs. Oliphant, and Laurence Oliphant are well-known. Paine's tales and essays are always read. Justin MacCarthy is or has been a profuse writer of novels and short tales. Farjeon's tales are interesting and often instructive. Miss Edwards has abandoned novel-writing for Egyptology; her travels up the Nile are still among the best; of the recent novelists, Stevenson holds a high place for invention, and an easy style. His "New Arabian Nights" and other tales have won a wide popularity. Recently he has published a volume of poems. But the most daring and successful of the new writers is Haggard, author of "King Solomon's Mines" "She," and "Allan Quatermain." He appeals to the love of the marvelous, and is as successful as was ever an Arab romancer or mediæval bard. More improbable stories were never imagined; but they have found countless readers where the more artistic novels are neglected.

The English novel in general is free from the coarseness and impurity of the French. It has often been an instrument of good. Dickens and Thackeray instructed and softened their contemporaries. They were always true to the immutable principles of right. It is certain that no modern book has ever done more to soothe, refine, and elevate its countless readers than the "Vicar of Wakefield." The first volume of "Robinson Crusoe" has been even more useful, and more widely read. It is not true, therefore, that the novel must be wicked to be popular; that it should dwell on the harsher traits of human nature, or see chiefly what is base and low. The best novels are those that refine and purify. But with the growth of a real love for knowledge, the taste for fictitious tales will no doubt decrease.

In theology and metaphysics there seems to be less mental activity, in England, than in history and poetry. The Scottish taste for metaphysical discussion is represented by Alexander Bain. But the places of Hamilton, Ferrier, and the earlier school of thinkers have not yet been filled. Politics and the science of government draw away many active intellects from quiet speculation; and the English surpass all other nations in the value and extent of their parliamentary and other political speeches. The flow of words on any important theme is often marvelous. Gladstone's speeches, always worthy of their subject, would fill an encyclopedia. His facility of utterance and his oratorical power have at least set in motion the intellect of the country, and taught men to think. John Bright, Hartington, Salisbury, Chamberlain, and an almost countless list of speakers of various attainments and rank, take up all the political themes and make them familiar to their countrymen. Eager audiences seem always ready to hear them, either in or out of Parliament. It is an excellent trait in English civic life that free discussion is everywhere maintained, and encouraged,—except where it runs into violence, and even this limit seems often overpassed. But the excess of party feeling finds relief in words, and the most extreme political views or the most offensive personal attacks are softened and overlooked in the flood of parliamentary talk.

With us the press has taken the place, to some extent, of popular oratory, we read rather than hear the discussions of the day. Our countless newspapers are voiceless orators that suggest or reflect the opinions of our politicians. The English press has not yet reached this peculiar position or supplanted the speaker. Because, perhaps, reading has not been so general as with us. But it is evidently advancing in the same directions, and the extensive circulation of some of the London daily and weekly papers proves that the class of readers is rapidly extending. Many of these journals

show fine scholarship and excellent editing. But the English press is narrow in its extent and range of influence compared with the infinite number of our own daily and weekly papers. In the higher class of literary and critical journals, England excels all other nations; ages of scholarship have ripened into a long list of reviews, quarterly, monthly, fortnightly, and weekly; of athenæums and academies; of archæological and antiquarian papers and societies; of classical and oriental museums; and an atmosphere of

higher thought that proves the onward tendency of the nation.

Thus the poets, historians, and thinkers of the English-speaking race are active in its old home; its literary union is nearly complete. America, Europe, and Australia, and all who speak the Saxon and German tongue are bound together by a common literature. The mental decay that always precedes the fall of empires has no place within the ranks of modern freedom, and the hope of nations lies in the love of knowledge.

THE MIDDLE AGES.

BY PROFESSOR GEORGE P. FISHER, D. D., LL. D.

II.

THE FEUDAL SYSTEM: THE CRUSADES.

The traveler who sails up the Rhine sees that its banks are dotted on either hand with ruins of castles which once crowned the hill-tops. Picturesque ruins of a like character are still to be observed in all the countries of western Europe. They are monuments of the feudal period of European history. Whoever would understand the Middle Ages must know what feudalism was; and this we now proceed to explain.

When Charlemagne, ruler of the Franks, conquered Gaul, and spread his empire far and wide, he parceled out among his captives the lands of the conquered races. These were not given outright, but were to be held on the condition of rendering loyal service to the regal donor. The holders of these "benefices," in their turn, allotted portions of them to their dependents, and these to others, and so on in a descending scale. The benefices, with the reciprocal obligations attached to them of submission and service on the one side, and of protection on the other, became hereditary. As long as the vassal was faithful to the suzerain, furnished him the quota of men which he owed in case of war, and paid over the fixed share in his earnings, he retained his hold on the lands thus handed down to him. The landless serfs, who tilled the ground, were in a state intermediate between freedom and slavery. They were attached to the soil, followed their lord to battle, and were subject to his jurisdiction as a magistrate and judge. In case they were held to be guilty of crime, there was a dungeon in the castle where they were shut up. In short, the baron was a petty sovereign ruling in his little domain.

The breaking up of Charlemagne's empire brought in a species of anarchy. There were no strong central governments to control the feudal lords. They could do very much as they pleased, each in his own territory. Invading, uncivilized tribes made the protection of these petty sovereigns welcome to the poorer class. The members of the land-holding aristocracy which had thus arisen, built their strongholds on heights which were defensible against assault. In process of time, the rude towers which were at first erected, grew into, or were superseded by, grander castles with walls around them, and moats about the walls. At the base of the hill on which the baronial castle was reared, crouched the village inhabited by the serfs, and by the villains—a class of serfs a little more favored. In times of danger, they could fly for refuge to the castle above. When a vassal came into possession of his fief, there was a ceremony of investiture. He knelt, laid his hands between the hands of the suzerain, and promised to be his "man." This was to render "homage"; for the word "homage" comes from a French (and indirectly, from a Latin) term, which

means "man," and refers to this process of becoming another's "man."

To the feudal lords pertained the right of levying war, of wearing a sword, and of fighting on horseback. In connection with these privileges and customs, there arose the institution of chivalry. A rank of knights sprung up, full of ardor for military glory, priding themselves upon the maintenance of honor, according to their conception of it, making much of gallantry and courtesy, and professing themselves ready to redress the wrongs of the weak and undefended, especially of the gentler sex. The knight, or cavalier, when he went to war, was attended by the squires who performed menial services, and fought on foot. The war-horse, as well as the rider, was clad in mail. The heavy armor of the knight, worn in battle and in the tournament, or mock battle, might ward off the blows of his antagonist, or the lances hurled against it; but when the bearer was dismounted or thrown down, it was apt to render him helpless.

Something must be said here of the ramifications of feudalism. It spread itself, like net-work, over society. Ecclesiastics, as well as laymen, were suzerains as well as feudal dependents. The bishop who ruled over the territory adjacent to his see, was obliged to furnish his contingent of soldiers at the demand of the superior. The dependent vassals of the bishop, on the other hand, must bring to him a portion of the products of the soil, and respond to all his requirements based on feudal law. The double relation of prelates—their relation to the sovereign of the land and to the pope—caused the prolonged conflicts between the popes and the kings, which fill up no small part of the history of the Middle Ages. The feudal bond was established with reference to multiplied privileges. The right to fish in a stream was frequently given in fief, and transmitted from father to son. The right to armed protection on a journey was often entailed in a similar manner. These are only examples of a relation which extended in a thousand directions, to which there is not room here to advert.

The feudal system came in, and went out, gradually. Many things introduced by it, still remain in modern society, notwithstanding the tremendous blow which feudalism received at the French Revolution. But as a distinct and dominant organization of society, it existed from about the beginning of the ninth, to about the end of the thirteenth century. It was broken down, to a great degree, by the effect of the Crusades. Of these great movements we are now to speak.

Pilgrimages to the tombs and relics of saints had been in vogue from an early period. The imaginative and superstitious spirit prevalent in the Middle Ages took delight in such practices of devotion. Great blessings to the body

and soul were supposed to be derived from visiting sacred shrines and all places identified with persons of special sanctity. Who can wonder, then, that pilgrims from Europe loved to resort to the Holy Sepulcher where it was believed that the Lord had lain? There the penitent could weep over his sins, and get a sense of forgiveness through the merits of Christ, supplemented by the merit gained through so toilsome a journey to His tomb. There the enthusiastic devotee would feast on the recollections of the Savior's victory over death.

As long as the Arabs held Jerusalem, the pilgrims were little molested. They came on their holy errand, and were suffered to go away in peace. But, in 1065, the Arabs in Palestine were subdued by a horde of Seljuk Turks,¹ Mohammedans like themselves, but cruel and rapacious. Then the Christian pilgrims began to be maltreated. Stories of the indignities endured by them were carried back to their homes. The wrath of Christian Europe was kindled. Religious zeal was reinforced by a longing for travel and adventure, and a thirst for warlike exploits. When the call to arms was heard, multitudes were found eager to engage in the enterprise which the Church blessed and sanctified.

The Greek emperor, Michael VII², made an appeal to the great pope, Hildebrand,³ to bring assistance to the oppressed church of the East. Had he been able, this pontiff would have done what was asked. It was reserved for his successor, Urban II., to set on foot the first crusading expedition. He commissioned Peter the Hermit⁴ to travel through Italy and France, and by his preaching to kindle the indignation and rouse the enthusiasm of all classes on behalf of the object. Two great ecclesiastical councils were held. The second met at Clermont, in France, in 1095. Urban himself harangued the vast assembly in an impassioned strain. "God wills it," was the loud unanimous response. A plenary indulgence—that is, the remission of all penances due for sin—was offered to all who would embark in the holy war. Noble and serf joyfully pledged themselves to an undertaking so meritorious and profitable. A cross worn on their garments was the badge which gave to them the name of crusaders.

Vast, ill-organized forces started in three divisions for the Holy Land. One of them was led by Peter the Hermit. At Nicea, in Bithynia, two of the divisions were cut to pieces by the Turks. A third, and, later, a fourth, division reached Hungary, and were there destroyed or scattered. There was a different result when Godfrey of Bouillon⁵ and other great nobles led into Asia another army composed of men competent to fight. Nicea was captured in 1097. The next year, the city of Antioch, one of the great capitals of the East, was taken by the gallant warriors. In 1099, the crusading army, which had been reduced to about forty thousand men, arrived in sight of the Holy City. The ecstasy of that moment repaid them for the incredible hardships which they had endured. Jerusalem fell before their invincible arms, and Godfrey of Bouillon was chosen to be its king. Provinces in Asia Minor were given back to the Greek Empire. Three principalities, under European rulers, were established in the East.

It was in connection with the occupation of Jerusalem by Christians, that military orders were formed,—a new species of monastic organization. The most famous of these were the Knights Templars, who became renowned for their prowess, and ultimately for their arrogance and vices, and the Hospitallers, or the Knights of St. John. The Hospitallers were first organized for the care of the sick. After the kingdom of Jerusalem was founded, there were six more

grand crusades before the long drama ended. In the middle of the twelfth century, that kingdom was in peril. St. Bernard⁶ preached a crusade. He was the most eloquent preacher of the age, and was justly revered for his religious excellence. But at that time, the best men could think of nothing better to do than to fight "the infidel." Louis VII., of France, and Conrad, Emperor of Germany, marched for the Holy Land at the head of a host of warriors, only the remnant of which survived their defeats. In 1187, consternation was excited in western Europe by the news of the capture of Jerusalem by Saladin,⁷ a chief of Kurdish extraction. Old Frederic Barbarossa,⁸ the German emperor, Philip Augustus, King of France, and Richard, the Lion-hearted, of England, departed for Palestine at the head of vast armies. Frederic was accidentally drowned in the River Orontes. The city of Acre was besieged and taken. A treaty was concluded with Saladin, by which liberty was to be allowed to pilgrims to come and to go, and they were to be exempted from taxes. Saladin was of a different temper from the previous Turkish rulers in the Holy Land, whom he supplanted. But the pope and Christians in Europe were not satisfied to leave the sacred places in the hands of Mohammedans, however well they might behave.

A fourth crusade was started, in 1203, by Pope Innocent III. Such was the altered spirit of the times that it was diverted by its leaders from its appointed purpose, and became the means of establishing a Latin kingdom at Constantinople, which lasted for a little more than half a century. Baldwin, Count of Flanders, was placed on the throne. Roman Catholic worship was substituted for the Greek rite. The German emperor, Frederic II., was decried as a heretic. Yet he kept his vow to engage in a crusade, which began in 1228, and was so successful that the Holy Land was ceded to him, and he placed the crown on his own head, as king of Jerusalem. This was the fifth crusade in the numerical order. The sixth of these expeditions had for its principal promoter Louis IX.—St. Louis—of France, a man as eminent for his integrity and justice as for his singular piety. It was occasioned by the re-conquest of Palestine by another race of Turkish invaders. Taken prisoner by the Sultan of Egypt, the pious monarch purchased his liberty for a large ransom. Once more he made ready to accomplish the end which he had in view. He went as far as Tunis, and there died in 1270. Edward I., of England, reached Palestine, but effected little. This was the sixth and the last of the Crusades.

A few towns were left for a while in the hands of the Christians. In 1291, Acre and all the rest of these places were surrendered. The Mohammedans were now the triumphant possessors and rulers of the territory, for the sake of which an incalculable number of lives had been sacrificed. Subsequent efforts to revive the crusading spirit failed. The experiences of suffering and of contests, as bloody as they were fruitless, had their natural result. The novelty of the enterprise was gone. Men's minds had begun to find objects of greater interest, and fields for military daring, nearer home. How different was the temper of Christian Europe in the fifteenth century from that which pervaded society in the twelfth!

In the fifteenth century, the Turks were allowed to advance in their conquests, step by step, until the Eastern Empire was prostrate under their feet. The entreaties of the Greek emperors for help called out no active response from the princes of the West. At length, in 1453, Constantinople fell into their hands. In the city that was founded by the first Christian emperor, and named in honor

of him—the city where Christian sovereigns had reigned for more than a thousand years—the hateful domination of the Moslems enthroned itself.

The Crusades checked the advance of the Turks for a time, and taught them a lesson respecting the valor of the Christian nations. But their principal result was upon these nations themselves. They had an immense educating influence. Multitudes whose lives had been tied to a narrow district, whose occupations had been servile labor or petty warfare, saw great armies which were brought together from places distant from one another. So ignorant were the crusaders of geography, that their armies sometimes lost their way in their journeys to the East. The European soldiers had the opportunity to see strange lands. They beheld cities more splendid than any which had before been known to them. They came in contact with peoples more civilized than themselves. Among the Arabs especially, they found a development of the arts, and a variety and profusion of the comforts of life to which they had been strangers. A great impulse was given to commerce. The rich products of the East were conveyed to the nations of the West. Through Venice they found their way, not to Italy alone, but also to France, Germany, and England. In the eleventh century, the mode of living in these

countries was bare and comfortless. Men dwelt in mean houses with thatched roofs and narrow openings to receive the light. It was thought a great gain in luxury when straw was substituted for hay on the floors, and for beds. In the twelfth and thirteenth centuries, there was a substantial improvement in building and furniture. Castles became more spacious, of greater architectural attraction, and provided with conveniences which we should consider small indeed, but which were sumptuous compared with what had existed before. The hall in the castle, with its tables loaded with meats brought in from the chase, the great fire on the hearthstone in winter, the minstrel occasionally to enliven the feast, and the throng of dependents about the lord, at least offered a spectacle of good cheer.

What we wished especially to notice was the effect of the Crusades on the feudal system. A vast number of smaller fiefs were extinguished. Their possessors sold them to get the means of equipping themselves for the holy wars. Consequently, the large fiefs grew larger still. Power, instead of being divided among innumerable suzerains, was concentrated in the hands of a smaller number. The way was prepared for monarchy to be built up by the augmenting of the authority and strength of the kings.

(To be continued.)

SUNDAY READINGS.

SELECTED BY JOHN H. VINCENT.

[November 6.]

THE RELIGION OF PRINCIPLE.

The harmony of religion with the institutions of one's country, the recommendation which it has received from great names, the universal blessings which it confers upon society, our universal dependence upon it for our well-being, give to religion conjointly—and some, indeed, separately—forcible claims to the most earnest and reverent attention of man. Indifference to a religion associated with such circumstances is a gross perversion of every dictate of reason, of every sentiment of the soul. It is a reckless trifling with interests the most momentous and eternal. It is spiritual suicide. I know of nothing comparable to its folly; its unparalleled and appalling folly. Whereunto shall I liken it? I think of the captain lounging thoughtlessly in his cabin whilst the crew on deck are battling with the fiercest hurricane that ever rent the clouds or lashed the deep. I think of the general reading sentimental tales, reveling in the sickly and unmanly literature of romance, at the moment that his army is in the thickest of a fight that is to decide the destinies of his country, and whilst, perhaps, the very tent in which he enjoys his idle reverie, flaps and creaks and reels amidst the prancing of maddened steeds, the clashing of arms, and the piercing shrieks of the wounded as they fall to rise no more. But the conduct of such a captain and of such a general, monstrous though it be, is seemliness itself compared with the conduct of the men who are spiritually careless about a religion on which are suspended the immortal destinies of our race.

Truly mighty as is the force with which such considerations as those to which we have already referred urge religion on our attention, we must remember that they do not constitute the great argument for its adoption. Its *obligatoriness* is the argument. Because there is a God whose being sustains a certain relation to our being; whose will is a certain relation to our constitutions; and whose

service is a certain relation to our happiness; or, in other words, because He is the God, we are bound to be religious. It may be asked, Why insist on this as being the reason? Why not allow it to stand in the common list of motives? I have a solemn impression—an impression that deepens with thought—that man can never become really religious unless he is convinced of his *moral obligation*. A belief in its advantage may, and often does, awaken his interests on its behalf. It may warm the depths of his heart with feeling, inflame him with enthusiasm, make him regular in religious observances, quicken him to assiduity in the cause of benevolence, prompt him to self-denial, robe his character in seeming sanctity, and make him known as a saint. But if the conviction of *duty* has not penetrated his inner being, "the root of the matter is not in him." His religion is in the passions, not in the conscience; in the senses, not in the soul. It is put on, not as "the beauty of holiness," the white raiment of the saints, but as a mystic enchantment to frighten evil spirits and to quench the flames. It is with him the wherewith to get heaven, and not its elemental germ, not a something bridging the mighty chasm between the soul and its Maker, and filling it with a divine influence that shall act on all its faculties, mingle with all its operations, breathe new life into all its powers, and touch all its chords into harmony.

It is to be greatly feared that this religion, which is nothing more than a mercantile education of interests, is too general among us. Men are serving God for wages rather than for love. Were a divinely accredited messenger to descend from the skies and to assure Christendom, on the most conclusive evidence, that there is neither heaven nor hell, what do you think would be the result? Would there be no sanctuaries deserted? no religious societies broken up? no names cancelled from subscription lists? no apostasies from Christianity? Alas! the religious degeneracy of such an event is too probable to question. And yet, would such an

assurance lessen one iota the obligation to be religious, or the guilt of not being so? By no means. The *religion of principle* is the only true religion. It may be said, Does not the pulpit minister to this mercenary religion? Have we not more "persuasives" and "alarms" than moral reasonings? more anecdotes than truths? more appeals to the selfish passions than to the moral judgment? more addresses founded on maledictions and benedictions than on the just claims of God, as the everlasting Father and merciful Redeemer, to our profoundest love and constant obedience? Any such method of urging religion on the attention of man, I shall not defend. My object is to impress on you the fact that the religion that is not of faith, of moral conviction, is no religion at all. "Search me, O God, and know my heart; try me, and know my thoughts." "He that findeth his life shall lose it, and he that loseth his life for My sake shall find it." Remarkable words these, indicating that whilst in religion man realizes the greatest conceivable blessing—*finds his life*—yet that the blessing never comes to him if he, in his religion, seek it as an end. Heaven grows out of the right, hell, out of the wrong. In these hearts of ours are the nebulae of our future homes.—*By D. Thomas, D.D.*

[November 13.]

"AN EPISTLE."

(The closing paragraph of an epistle sent forth by that notable Friend, John Woolman. It is dated Mount Holly, N. J., Fourth Month, 1772.)

May each of us query with ourselves, Have the treasures I possess, been gathered in that wisdom which is from above, so far as has appeared to me?

Have none of my fellow-creatures an equitable right to any part of what is called mine? Have the gifts and possessions by me received from others, been conveyed in a way free from all unrighteousness so far as I have seen?

The principle of peace in which our trust is only in the Lord, and our minds weaned from a dependence on the strength of armies, has appeared to me very precious; and I often feel strong desires, that we who profess this principle, may so walk, as to give no just cause for any of our fellow-creatures to be offended at us; and that our lives may evidently manifest that we are redeemed from that spirit in which wars are. Our blessed Savior in pointing out the danger of so leaning on man as to neglect the leadings of His Holy Spirit, said, "Call no man your father upon the earth; for one is your Father which is in heaven." Where the wisdom from above is faithfully followed, and therein we are intrusted with substance, it is a treasure committed to our care, in the nature of an inheritance from Him who formed and supports the world. In this condition the true enjoyment of the good things of this life is understood, and that blessing felt in which is real safety; this is what I apprehend our blessed Lord had in view when he pronounced, "Blessed are the meek, for they shall inherit the earth."

Selfish, worldly-minded men may hold lands in the selfish spirit, and depending on the strength of outward power, may be perplexed with secret uneasiness, lest the injured should at some time overpower them, and that measure be meted to them, which they measure to others. Thus selfish men may possess the earth; but it is the meek who inherit it, and enjoy it as an inheritance from their Heavenly Father, free from all the defilements and perplexities of unrighteousness.

Where proceedings have been in that wisdom which is from beneath, and inequitable gain gathered by a man, and left as a gift to his children, who being entangled by the same worldly spirit, have not attained to that clearness of

light in which the channels of righteousness are opened, and justice done to those who remain silent under injuries; here I have seen under humbling exercise of mind, that the sins of the fathers are embraced by their children, and become their sins, and thus in the days of tribulation, the iniquities of the fathers are visited upon these children, who take hold of the unrighteousness of their fathers, and live in that spirit in which those iniquities were committed. To this agrees the prophecy of Moses, concerning a rebellious people, "They that are left of you shall pine away in their iniquities in your enemy's land, and in the iniquities of their fathers shall they pine away." Our blessed Lord in beholding the hardness of heart in that generation, and feeling in Himself that they lived in the same spirit in which the prophets had been persecuted unto death, signified "that the blood of all the prophets which was shed from the foundation of the world, should be required of that generation, from the blood of Abel, unto the blood of Zacharias, which perished between the altar and the temple."

Tender compassion fills my heart toward my fellow-creatures estranged from the harmonious government of the Prince of Peace, and a labor attends me, that they may be gathered to this peaceable habitation.

In being inwardly prepared to suffer adversity for Christ's sake and weaned from the dependence on the arm of flesh, we feel that there is a rest for the people of God, and that it stands in a perfect resignation of ourselves to His holy will. In this condition all our wants and desires are bounded by pure wisdom, and our minds are wholly attentive to the counsel of Christ inwardly communicated. This has appeared to me a habitation of safety for the Lord's people, in times of outward commotion and trouble; and desires from the fountain of pure love are opened in me, to invite my brethren and fellow-creatures to feel for, and seek after, that which gathers the mind into it.—*By John Woolman.*

[November 20.]

"WE CAN NOT FIND THE DOOR."

China is an ideal land for an enthusiastic preacher. It is his own fault if he lacks an audience. I wish I could help you to feel how large a field and how open a door there is yonder. Some of you appear to think the country is only just become accessible. The truth is that you are but just becoming conscious of the fact. It is now more than twenty years since I traveled into the interior a distance of over one thousand miles, visiting a multitude of places where no foreigners had been before, and preached in city, market, town, and village, not only without serious hindrance, but often with the marked intelligent interest of the people. Such journeys have become frequent since, yet it is rarely that one hears of a different experience.

Some present may have heard me relate a touching incident I met with on a shorter tour a few years ago. It was near the close of a winter afternoon, and my carter was pushing on to reach our halting place for the night, when on passing through a village my eye was suddenly caught by what was evidently an extemporized temple-mat-shed. Though pressed for time, curiosity led me to enter. Yes, there was the idol—a large picture hanging at the end opposite to the door—and there was the familiar altar table, with its incense pot and candlesticks and various offerings, while the sides of the enclosure were made gay with pictures. A few old men were at the moment the only visitors. As I stood there, one man came to burn incense and to perform his prostrations. Then we talked. You can imagine it easily enough. They told me that their worship was to secure good crops. I spoke of the great loving Father in

heaven who supplies all our wants, and then I spoke of Jesus. Rising to go, they begged me to retell the story, and when at length I must leave, sad at heart that we might almost certainly never meet again on earth, one old, white-haired patriarch cried out, "Oh, do stay and teach us. We did not know this was wrong. Our fathers worshiped thus; we can not find the door." Those words haunted me for many a day; they haunt me still. There are myriads who, consciously or unconsciously, are feeling for some one or something, they know not what. They can not find the door.

The door to rest of heart,
To joys that will endure,
To hopes which shall be sure
When earthly scenes depart.

We can not find the door.

Our days are full of fears;
Toil, sorrow, care, and pain
Come o'er and o'er again,
Filling our eyes with tears.

We can not find the door.

Frequently while preaching in our chapels in the great city of Tientsin have I wished that you in England could see the crowded, attentive audiences which often fill them. There was a wonderful period of three or four months during the winter. After my return to China, in 1875, I recollect I used to wonder whether special prayer was not being made for us at home. Oh, it seems to me that I can always tell when we are thus remembered. Day after day that chapel was full from three o'clock in the afternoon until ten and eleven o'clock at night. The same people came again and again, and remained for hours. Many became avowed inquirers. One evening—I shall never forget it—the place was already full when I arrived. It occurred to me to catechise the people. I told them that it was unfair that I and the preachers should do all the talking, and that I wanted to discover how much they had already learned. To my surprise and delight, the bait took. After a few minutes, I got my answers from what seemed to be the united voice of the congregation. The questions were mainly upon the life of Christ. Gradually we worked up to His death and resurrection. Then came the personal application to themselves. If all these things were true, did they believe them? "Yes." Were they conscious of sin? "Yes." Were they conscious of the folly of idolatry? "Yes." Of their need of a Savior? "Yes." Was heaven worth the seeking? "Yes." Were they prepared to accept Christ? "Yes." Imagine if you can the rush of feeling with which I heard that loud "Yes!" coming from every side. It was a moment to repay one for a life-time. I rose and spoke as one could only under such circumstances. As under the very shadow of Calvary and in sight of the great white throne, I wept and pleaded with them to make good their decision. And then we parted.—*By the Rev. Jonathan Lees.*³

[November 27.]

ABOUT FAITH.

Any theory of the universe which tramples on the affections and aspirations of mankind, and offers them dead matter and force when they cry for everlasting love and life, is self-condemned. Even nature bids us refuse to regard our deepest yearnings as tantalizing mockeries. Where intense desires are known to exist among lower animals, it is invariably found that they correspond to satisfactory objects. Inward impulses lead some creatures to do things which have no meaning to themselves at the time, but which avail to make provision for a future state of life. Even various insects satisfy their instinctive desires by doing things

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which propagate plants and flowers; but in no case is instinct a useless lie. How, then, shall we believe this of human desires and hopes? If man's heart—the strongest, tenderest, most mysterious and sensitive of all known things—be not an organized self-tormenting machine, and the cruellest product of blind evolution in the world, there is continuance and sequel for the affections in a future life, and a more than human love in Him who made man's heart. There is logic, as well as poetry, in the words of "The Wanderer," who cries:

"And shall I find no father? Shall my being
Aspire in vain for ever, and always tend
To an impossible goal, which none shall reach,—
An aim without an end?

Or, shall I heed them when they bid me take
No care for aught but what my brain may prove?
I, through whose inmost depths, from birth to death,
Strange heavenward-currents move;

Vague whispers, inspirations, memories,
Sanctities, yearnings, secret questionings,
And oft amid the fullest blaze of noon,
The rush of hidden wings?

Nay; my soul spurns it! Less it is to know
Than to have faith; not theirs who cast away
The mind God gave them, eager to adore
Idols of baser clay.

But theirs who marking out the bounds of mind,
And where thought rules, content to understand,
Know that beyond its kingdom lies a dread,
Immeasurable land.

There is a time in many lives when the whole being is absorbed and apparently satisfied in the love of others at their side. But this time is brief. The intensity of such love is the measure of the pain it must entail on the survivor. All the reverence and sanctity of love for parents; all the growing into oneness, and the cleaving of soul to soul, which hallow married life; and all the joy of being trusted by fair children, is as the brief sunshine which burns to evening and cold night, or as the flowering of plants which beautify the path to those sleeping places where dark yews cast their shadow, and lettered stones betray the impotence of grief. But faith in Christ is faith in Him who said, "Thy brother shall rise again. I am the resurrection and the life." It is a faith which casts a soft light of hope on ancient graves, and on the newest turf which covers those we have lost. It preaches of high careers for those cut off in their prime; and of a divine economy, which does not waste the disciplined experience of venerable sires when they go to the grave like sheaves of corn fully ripe, nor despise the immaturity of tender babes when cut off like fragile blossoms by cold vernal gales. It tells of all the workers and watchers of old time, gathered into one rejoicing host with those who enter into their labors and see the days they toiled and suffered to bring in.

When a man's heart is riven by some sudden stroke or dies down under the strain of a protracted grief; when his plans are thwarted—his friends untrue or gone away; when he feels the infirmities of his own nature hindering action, and sin marring his best deeds; when in old age he looks out and beholds dimness and a cloud, and at the thought of going forth into unknown realms, his native clinging to familiar scenes grows strong; then this faith in the unseen God made known in Christ, unfolds the vision of a heritage no enemy can wrest away, because the Lord who rules throughout the universe has called him "child."—*By T. Vincent Tymms.*⁴

CIVIL SERVICE REFORM.

BY PROFESSOR W. G. SUMNER.

It should not be believed that there is anything new, or arbitrary, or whimsical, about civil service reform. On the contrary, it has come up as a natural and necessary reform, for reasons which lie in the most essential facts of our political system and our political history.

The abuse of patronage is not peculiar to democratic institutions. On the contrary, it has been one of the great vices of aristocracy. In aristocratic systems, however, the abuse of patronage consists in foisting upon the public service incompetent hangers-on of the ruling families. Upon analysis of such an abuse it is plain to see, that the evil and injustice of it consist in using the public service, not for the public good, but for private advantage; in spending the public money, not to remunerate service done to the public, but to give something for nothing to favored individuals; in hedging about the public service as a field of privilege for a class and excluding from it every other class. These evils, however, belong to patronage, in all its forms and wherever it is practiced. Patronage belongs to a system of privilege and favoritism, and it is immaterial whether the beneficiaries of it are sons of noblemen, or hangers-on of ward politicians.

There is, however, an additional fact which gives new importance to abuse of the civil service for us. We must guard ourselves well against the empty notion that democratic political organizations of society are perfect, or have any virtue in themselves, or are once and for all free from problems. On the contrary, democratic institutions contain all the old problems in a new form, and present especially this difficulty, that the old experience applies to them but imperfectly, so that all the old problems have to be solved over again. The abuse of patronage takes on new forms and presents new dangers under a democratic republic. It even seems as if abuse of patronage is to develop into a special vice of that form of political organization. Every one with the least experience of American political life knows that organization stands before everything else as a means of success. The philosophy of this fact is not far to seek. In a great crowd of men without organization, it is only with the greatest difficulty that a common impulse can be given, or a common determination brought about. On the other hand, if there are among a thousand, fifty who have made up their minds beforehand what they want to do, and have formed an agreement, with a program and disciplinary subordination to a leader, they can carry the thousand with them. Now democracy, in its theory, looks at men as single individuals. It resolves the society into such units, all of which are held to be alike and equal. But when the society is so atomized it is powerless. To get power there must at once be new combination and organization. Success in social movements comes to depend on the power to group these isolated units into new relations, and to give them coherence and systematic action.

In this state of things the ability of persons to organize the groups, and to bring about the requisite common understanding and co-operation, becomes a very valuable personal endowment. Like every other endowment it requires practice to develop it, and experience comes to have the same value here as in every other art. Finally come the questions, How is this work of organization to be provided for? Who is to do it? How are they to be paid?

At this point it is that the politicians and the reformers seem unable to understand each other. The politicians, seeing the absolute necessity of organization, with constant and vigilant work, denounce the reformers as "unpractical." They can not understand how any body who talks about political activity at all, can step over the practical question just stated. The reformers have generally held that the work of the "organizers" is unnecessary and mischievous; that the people know, or can make up their minds without help, in regard to public questions, and that they would do it far better if they were not interfered with.

That the latter opinion is arbitrary, and dogmatic, and in contradiction to facts, can not, I think, be successfully contradicted. There must be organization. People do not think or make up their minds until things are brought to their attention. There are so many demands on their attention that no one subject matter can get precedence over the others unless a struggle is made on its behalf. We can not get along without organization; we can not depend on voluntary and spasmodic effort for it; it must be trained and competent for its specialty; it must be remunerated.

All this being freely admitted, it remains most solemnly true that we cannot sacrifice the administrative work of the state, or political morals, as a means to satisfy the need just described. The doctrine that the state can not be carried on save by tolerating political abuses, is profoundly immoral. The device of securing the attention of the people to their own political interests by abusing patronage, in order to hire a gang of professional organizers to arouse that attention, is profoundly corrupting. In the old aristocratic systems, if patronage and favoritism gave public positions to incompetent persons, the state might suffer from the incapacity of ministers, ambassadors, or generals; but if states had not been able to bear up under an almost indefinite amount of that kind of disaster, there would have been now no states left. Also, when public offices were given to aristocratic incompetents, as a means of support, the state had at worst to support a class of genteel paupers. It was just so much of a burden to be carried. Our case, however, is very different. The abuse of the civil service with us takes the form of an institution. It is maintained, avowed, and defended, as a part of the political system. In that case it is an essential component, not an incidental harm.

It is in and with the vitals of the system, and extends its corruption to them. The appointed officers do the organization, and control the election of the elected officers, and the elected officers secure the appointment of the organizers to the appointed offices. The system turns upon itself with a complete action and reaction. As the country gets older, richer, and more densely populated, the "machine," which consists in this action and reaction, becomes more rigid and pitiless in its action, and it becomes less and less possible to break through it, in order to bring fresh and vigorous opinion to bear directly on public interests.

The political history of this country has shown that the corruption of the civil service, and the reaction of a corrupted civil service on the political institutions, are among our chief civil dangers. It is a pity that the tradition should have become so firmly fixed that the corruption of the civil service was an arbitrary act of Andrew Jackson. In the struggles of parties in the State of New York, even

before the end of the last century, all the causes, in party warfare, which have led to that corruption, may be easily observed in action. Where political life was most intense and party struggles fiercest, there the use of the offices as a stimulus to party zeal and a reward of party service, naturally first became customary. After the overthrow of the Federalists' in New York, the factions of the old Republican party wrought out a complete system of political machinery of this kind, in their fights with each other. Under the old constitution, before 1821, the system was well developed. This was the school in which Van Buren and Wright and Butler and Marcy and the other great New York politicians who never held Federal office, were educated. It is possible to see with complete distinctness how and why the evil grew up. It had its roots and strength in the circumstances and the forces with which men had to deal in seeking to serve their interests. When Marcy avowed the doctrine, "To the victors belong the spoils," he spoke out of the simplicity of his heart, according to the opinions and sentiments in which he had been educated. It was not a cynical declaration, and he was probably surprised at the comments which were made upon it.

Even if we confine our attention to the operation of Federal institutions, we find that, before the old congressional caucus was given up, a machine, using the civil service as its motive power, and adapted to the circumstances and conditions, had been brought to great perfection. Crawford was charged with using all the patronage of the Treasury Department for eight years to advance his own chances of the presidency, and the law which was passed in 1820, at his instigation, by which the terms of office of certain officers in the Treasury Department was fixed at four years, must always be regarded as one of the most distinct and mischievous steps in the development of this evil. Before that time the tenure of office had been, "during satisfaction given." When the term was limited to four years, the question of re-appointment was raised definitely, and a vacancy was created, which might be filled without any reference to the previous incumbent.

Neither has there been wanting from the earliest times a strong protest against the abuse of the civil service. Naturally this protest has always come from the opposition party. The Federalists condemned Jefferson for putting in practice "rotation in office," just as vehemently as later generations have blamed Jackson. As long as the Federalists existed, they made a strong point of opposition to this abuse. They based their opposition on high grounds of political and moral principle, but, to the "ins," it seemed that they were only trying to lay grounds for a demand to be admitted to a share in the offices, although they were defeated in the elections; and to the "ins," therefore, this protest seemed either impudent or silly.

In the fight also which arose between Jackson and the Senate, attempts were made to resist the tendency of things in regard to the abuse of patronage. Calhoun tried to get the law of 1820 repealed, but it has, instead, been extended to much the largest part of the Federal service. When the Whigs came in, in 1840, they declared their intention to put in practice the principles of reform which they had preached when in opposition; and they made some efforts to do it, during the brief life of Harrison, but they experienced the radical difficulty which lies in the matter itself, under the current political notions and habits of the people; viz., how to make it understood that, although a party victory has been won, yet the other party is to continue in the enjoyment of all the advantages. After Tyler came in, the offices were almost all redistributed in the

severe partisan and personal struggle which ensued.

On the accession of Polk the question came up again, whether there should be a general change. Neither the theory nor the practice was yet established. After that, however, the question was hardly raised again until within the last ten years. In the fifties it came to be understood that every presidential election meant a complete change. The abuse reached its climax at Lincoln's election. A new party then came in, and it had not a compunction about making a complete sweep of the offices. Of course, the fact that a very large part of the office-holders sympathized with secession, and could not be tolerated in office, was a peculiar feature of that case. The changes would have been made, however, just as sweepingly, if there had been no secession.

This very summary statement of the history of the matter may suffice to show, that the abuse has been of steady and gradual growth, that it has its cause in real and powerful facts, and that it has grown in spite of protest and dissent at all times. In view of these facts we may judge of the difficulty of correcting it. Throughout the history, the system has had a demoralizing effect upon the men who have worked in it, which is notorious and familiar to us all. These men, moreover, in their efforts to perform the function undertaken by them, of interesting and organizing the people, a function whose legitimacy has been fully recognized above, have heated party passion, and stimulated, not the virtues of political zeal and interest, but the vices of political malice.

The conviction that reform in this matter is necessary, therefore has its origin in observation of political facts and tendencies. It is no man's whim. It is due to an intelligent estimate of public interests and public dangers. The question is not a scientific one, and does not admit of a definite and complete answer. It is a practical problem, the solution of which consists in making the best of circumstances. No mode of providing for the necessity of political organization can ever be final. Every mode will develop its own evils and, in time, call for new reform. The evils of a bureaucracy are real and great. But, if the resource of civil service abuse is taken away from political organization, that organization will attach itself to some other resource, because it is a legitimate and unavoidable necessity.

We may also make up our minds that no mode of making appointments to the civil service will ever be ideally perfect. Personal competency is a thing which can not be measured by any arbitrary standards. No system of written examinations can ever find out whether a person will be efficient in practical work; not even if the practical work be teaching. On this point there is no controversy, because all are agreed. The system of examinations has the one great merit, that it throws the service open to free competition by all, and does away with patronage and favoritism.

At this point we need to clear up our ideas a little about democracy, for the strongest objection urged against civil service reform is that it is undemocratic; that the public service ought to be open to all; or even, as it is some times asserted, that every one has a right to get into the public service.

The evil of the old aristocratic system of patronage was that it positively excluded some from the chance of getting into the public service. It is nonsense to say that every one has a right to get into the public service, but it is true that no one ought to have that career shut against him arbitrarily. The state which intends to pay the public servant is the party which has the rights. It has a right to be well

served, in return for the payment or emolument which it gives. A system which secures to the state good service, and opens the civil career to the efforts of all who choose to seek it, satisfies the conditions of the case.

Genuine and spurious democracy come into more distinct contrast with each other in this matter than in any other. The spurious democracy is forever asserting equality against all evidence, and trying to establish it against all obstacles. So here; the spurious democracy tries to establish some doctrine of equal right or privilege in all, in spite of incompetency or disability. Genuine democracy insists upon no discrepancies save those of merit, but it recognizes those, and regards it as one of the chief advantages of popular government that, by acknowledging those, but no others,

it brings out to their highest development all the best powers that the state possesses.

Civil service reform is the most marked sign this nation has given in the present generation of a sound moral reaction. The growing popular faith and interest in the idea, in spite of all the discouragements, mistakes, and experimental failures, by which it has been attended, prove the power of the nation to perceive an evil, and the good-will to find a remedy for it. I am free to say that, to me the abuse of the civil service seems so strongly favored by facts in our political traditions and system, and the reform seems so difficult to formulate and to execute, that I am disposed to be very patient in waiting for its progress.

THE HOMES OF SOME NEW ENGLAND AUTHORS.

BY WILLIAM H. RIDEING.

II.

The intellectual reaction from the theology which in the early days of New England had spent so much time in endeavors to determine the moment when infants became liable to eternal damnation, was not satisfied with the lump of sugar which Channing dropped into the bitter draught; and the literature of Emerson, Holmes, Longfellow, and Lowell is conspicuous for the amiability of its survey of life, its patience with the human frailty, and its faith in the divine possibilities, of man. That inalienable attribute of the Anglo-Saxon mind, the conscience, is as visible in them as it is in Jonathan Edwards. And who shall say that it is less loyal to God because it is more lenient to man and only passes judgment with a recommendation to mercy? Their morality is as great as their humanity, and it would be difficult to find another group of contemporaneous authors of equal brilliance, who without didacticism, have so persistently encouraged and exemplified the Christian idea of life. There is not a line in all their works to expurgate or to hide; no trace of Pope's venom, Byron's mockery, or Swinburne's pruriency; while there are thousands of lines which throw a reflection of heaven on the soul of the reader and lift him up toward the stars.

An incredible disparity may exist between the moral quality of a book and the personal life of the author. But turning from criticism to biography, we find these New England writers striving to live up to their own ideals and falling little, if at all, below the high mark they have set for others. There is no thriftless Sheridan among them, and their private relations are quite free from those aberrations which disfigure so many chapters of literary history.

IV. HAWTHORNE AT HOME.

Hawthorne was the moodiest and least conventional of them all: a man out of joint with his times; dissatisfied, misplaced, and dogged by "specters of the mind", but his home life was idyllic. Where shall we find such another picture of married lovers as in that which the son Julian has given us of his father and mother? The attraction was mutual from their first meeting. "She is a flower to be worn in no man's bosom, but was lent from Heaven to show the possibilities of the human soul", he wrote to her sister; but, nevertheless, he took her and wore her all his life, and she was probably the one woman in the country who was precisely in harmony with his many idiosyncrasies.

After a secret engagement of three years, they were married when he was thirty-eight and she was thirty-two, and went to live in that old house which he has celebrated as the

"Old Manse", where frugality was a necessity and where from choice they isolated themselves, finding in each other all the society they needed.

Once it was suggested that William Ellery Channing and his wife should join them in housekeeping, but they firmly, yet delicately, refused to partition their paradise. "Had it been proposed to Adam and Eve to receive two angels into their paradise as boarders," Hawthorne wrote to Margaret Fuller, who was responsible for the suggestion, "I doubt whether they would have been altogether pleased to consent. Certain I am, that whatever might be the tact and the sympathies of the heavenly guests, the boundless freedom of paradise would at once have become finite and limited by their presence. The host and the hostess would no longer have lived their own natural life, but would have had a constant reference to the two angels; and thus the whole four would have been involved in an unnatural relation,—which the whole system of boarding out essentially and inevitably is."

So they continued to live alone, and they were all the world to each other to the end of their days. They fulfilled all the romantic vows made in their courtship, and the passage of years never abated their mutual attraction and absorption.

A woman of education and intellect and of no small literary ability as her letters prove, Mrs. Hawthorne never competed with her husband, but subordinated herself completely to him. She did not afford him any direct assistance in the composition of his books, but perceiving and reverencing the unusual quality of his genius, she made it her office to promote the favorableness of the conditions under which it should manifest itself.

Poverty pinched now and then, and one day Hawthorne came home to say that he had lost his place in the custom-house.

"Now you can devote yourself entirely to your new book", his wife said placidly.

"Yes, but where is the bread to come from while I am writing?" he inquired despairingly.

She went to a drawer and produced some money which she had saved from week to week out of the allowance he had made for the household, and it was enough to support them while he was writing his wonderful book, "The Scarlet Letter".

Though they would not have the Channings, in the course of a year or so they were obliged to share the "Old Manse" with a boarder who did not disturb their paradise but made

it more radiant than ever. This was Una, and if the mother's letters can be believed, parents had never before been blest with such a child. When this remarkable infant is a month old, Mrs. Hawthorne writes of her, "Una observes all the busts and pictures, and papa says he is going to publish her observations on art in one volume octavo, next spring. She knows Endymion by name and points to him if he is mentioned; and she talks a great deal about Michael Angelo's frescoes of the sibyls and prophets which are upon the walls of the dining room. At the dinner table she converses about Leonardo da Vinci's Madonna of the Bas Relief, which hangs over the fire-place. She now waves her hand in farewell with marvelous grace."²

Then again: "Una some time ago, began to say 'Adam', a great deal, and lately she has taken to omitting the first syllable. She will take a book which I have given her for a plaything, and sit down and begin 'Dam—dam—dam', often in dulcet tones, and then again as loudly and emphatically as if she were firing a cannon. I always say 'Adam' to remind her of her original pronunciation. . . . But no words can express the comicality of hearing this baby utter that naughty word, with those sweet little lips, and with such energy and sometimes so aptly."

Hawthorne's dressing-gown became very shabby and there was a bull's-eye of black upon it where he wiped his pen. Over this spot the cunning housewife embroidered a butterfly and great was the delight of the good man thereat. "Methinks my little wife is twin sister to the Spring", he writes in his Journal; "both are fresh and dewy; both full of hope and cheerfulness; both have bird voices, always singing out of their hearts; both are sometimes overcast with flitting mists, which only make the flowers bloom brighter; and both have the power to renew and re-create the weary spirit. I have married the Spring! I am husband to the month of May!"

Was there ever a happier union! Their cook leaves them for a holiday in Boston and they take her labors upon their own shoulders. "He rose betimes in the mornings", Mrs. Hawthorne writes her mother, "and kindled fires in the kitchen and breakfast room, and by the time I came down, the tea-kettle boiled, and potatoes were baked, and rice cooked, and my lord sat with a book, superintending. Just imagine that superb head peeping at the rice or examining potatoes with the air and front of a monarch! And that angelico riso on his face, lifting him clean out of culinary scenes into the arc of the gods. . . . It seems as if there were no side of action to which he is not equal,—at home among the stars, and for my sake, patient and effective over a cooking stove. . . . After breakfast, I put the beloved study into very nice order, and, after establishing him in it, proceeded to make smooth all things below. When I had come to the end of my labors, my dear lord insisted upon my sitting with him; so I sat with him and sewed, while he wrote, with now and then a little discourse; and this was very enchanting."

Una was followed by Julian as he was by Rose, and Hawthorne was not less exemplary as a father than as a husband. He made companions of his children; entered into their views; took long walks with them and invented marvelous stories for their amusement. "I have an eternity, thank God, in which to know him more and more, or I should die in despair", his wife said after his death, and seven years later she followed him to the grave. He lies in Concord, however, while she is buried in Kensal Green, London, a cemetery which is next to Westminster Abbey only in the number of illustrious persons interred within its somber brick walls.

V. LONGFELLOW AND LOWELL.

The social characteristics of Longfellow are in sufficient contrast with those of Hawthorne. The former was always a man of society; an adept in the graces of the drawing-room; a lover of the theater; a connoisseur of good dinners, and a patron of the fashionable tailor. Charles Dickens once wrote to him, "McDowell, the boot maker, Beale, the hosier, Laffin the trowsers maker, and Blackmore, the coat cutter, have all been at the point of death, but have slowly recovered. The medical gentlemen agreed that it was exhaustion, occasioned by early rising,—to wait upon you!" His circumstances were always easy and in his later years affluent. His views of life were optimistic, and not tinged with those melancholy intuitions which held Hawthorne in the shade; all was sunny, fair, and harmonious with him.

Opposite as they were in temperament and habits, they were alike in the happiness of their married life, however. Longfellow was very susceptible to feminine influences, and when he was only twenty-four he married the second daughter of one of his father's neighbors, a young lady of attractive appearance, an affectionate disposition, and more than ordinary learning. "They were tenderly devoted to each other", says the Reverend Samuel Longfellow, the poet's brother, in his biography, "and never was a home more happy than theirs, when, soon after their marriage, they began housekeeping in Brunswick, in a house still standing under its elms in Federal Street."

Though he was scarcely more than a boy in years, the poet had already distinguished himself by his intellectual eagerness, and there is reason to believe that the superior education of his young wife was of service to him, for many of the illustrative passages in a series of lectures delivered at this period are in her handwriting.

In 1835 he took her to Europe and while they were in Rotterdam she died. She is commemorated in his well-known poem, "Footsteps of Angels":

"When the hours of Day are numbered,
And the voices of the Night
Wake the better soul, that slumbered,
To a holy, calm delight;

Ere the evening lamps are lighted,
And, like phantoms grim and tall,
Shadows from the fitful firelight
Dance upon the parlor wall;

Then the forms of the departed
Enter at the open door.
The beloved, the true-hearted,
Come to visit me once more;

* * * * *

And with them the Being Beauteous,
Who unto my youth was given,
More than all things else to love me,
And is now a saint in heaven."

He had gone abroad to prepare himself for the chair of Modern Languages in Harvard University, which had been offered to him; and after her death he traveled through Germany and Switzerland, seeking distraction from his grief in change of scene and in the study of Goethe, Herder, Tieck, Hoffman, and Richter.³ Poignant as the grief of a widower of twenty-eight may be, time is a quicker restorative to him than to an older man, the juvenility of his spirit and the flexibility of his habit promoting his recuperation, and within a year the affections of the poet had fixed themselves on another object. He had met at Interlaken a wealthy American family, and his heart was not slow in emphasizing

in his mind the exceptional attractions of the daughter. But he had no reason to suppose that she either understood or reciprocated his emotions, and he returned to America without making any explicit attempt to advance his suit. Probably he would have been more urgent had the interruption been more than temporary, but the family hailed from Boston, and, as he anticipated, he had no difficulty in renewing the acquaintance when they, too, returned home. Even then his courtship proceeded by signs rather than by declarations. Orlando hung his odes to Rosalind on hawthorns and his elegies on brambles, and Longfellow prefigured and revealed the state of his feelings to his beloved by a novel. Read "Hyperion", and in it will be discovered the autobiography of his passion; the picture of the heroine, Mary Ashburton, is a faithful portrait of Miss Frances Appleton, the lady in question, and his own yearnings are reflected in those of Paul Fleming, the hero of the book, who is only the deputy of himself. It was four years after the publication of the book and eight years after the death of his first wife that his engagement was announced. But it was as much curtailed as the courtship had been protracted. Longfellow was again a married man, and had for his second wife a woman, who not only possessed great beauty and intellectual power, but also a large fortune, which forever put the poet out of the reach of those anxieties and sordid cares which stifle inspiration and check an author's productiveness. All that a wife could be to him she was; an ornament to his home when he was the idol of society; a tender mother to his children, and a companion to him not only in his moments of relaxation, but also in the higher intellectual life of the closet and the library. Their happiness had scarcely a shadow upon it until it was swallowed up in the darkness of her death in 1843. She had been making seals to amuse her younger children when her dress caught fire and she was fatally injured.

James Russell Lowell, like Longfellow, married twice and is now for the second time a widower. His first wife was Miss Maria White, to whom some of his early poems were addressed and who was herself the author of many graceful verses. Fortunate as their union was in their mutual devotion, the angel of death invaded their home, and carried away one after another of their children, and after nine years Mrs. Lowell herself died.

Five years later he married again, his bride being Miss Frances Dunlap, of Portland, Maine, and he lost her while he was filling the position of minister at the Court of St. James. Elmwood, where he was born and lived many years, is no longer his home, though it is still his property. Readers who think of it as he described it in his charming essay on "Garden Acquaintance" would be disappointed at the changes that have taken place in it, around it rather than in it, for the house itself is little altered, while the surroundings have lost nearly all the sylvan character they once

had; the paint of modern villas flickers through the trees, and the feathered tribes that reveled in its solitude are decimated. Robins may be heard in the tall elms and on the lawn, but one might as well look for a dodo as for a heron.

VI.

The homes of the women writers of New England would form a graceful addition to the subject of this article. It would be interesting to call at the city home of Mrs. Louise Chandler Moulton, who, though she spends her summers abroad, is constant to Boston in the winter, and gathers in her parlors once a week or oftener a fair proportion of all those who are interested in literature and art. The younger authors and artists are sure to be there, for Mrs. Moulton, who has only one child of her own (a married daughter living in the South), has no end of patience with aspirants for fame, whether they carry lyre, palette, or pen. Miss Alcott is no longer to be found at Concord, but has lodgings in Louisburg Square, on the slope of Beacon Hill. Her figure has grown a familiar one of late in the streets of Boston; a tall, stately, pale-faced woman usually leading by the hand a child, whose radiant face presages some mission of pleasure. Mrs. A. D. T. Whitney may still be found in a pleasant home at Milton, a few miles from Boston, which has been described in "We Girls," and which was familiar to "Faith Gartney" and "Leslie Goldthwaite." Elm Corner it is called, a home above all things, with old-fashioned furniture, and an old-fashioned garden, and the voices of children mingling with those of the birds.

Miss Elizabeth Stuart Phelps lives with her father in the academical town of Andover, from which she makes frequent visits to the coast. Her knowledge of fishermen and their ways, which she uses with such tragic effect in some of her stories, is not gathered at second-hand, but comes from her own observation. Such a minute picture of life as that of "Jack," recently published in *The Century*, with its grasp of character and profound emotion, proves her intimacy with the toilers of the New England coast, and it reflects a spirit, which as in Miss Phelps, finds no attractions in the frivolities of the drawing-room or in the merely ornamental side of social life. That graceful poetess, Miss Lucy Larcom, is at home in a snug cottage at Beverley, a few miles beyond Salem on the eastern shore, and Miss Sara Orne Jewett, who is as constant and as veracious a student of nature as Miss Phelps, though her pictures are painted in lower tones, spends much of her time with Mrs. James T. Fields, in Charles Street, Boston. How delightful it would be to spend a day with Mrs. Julia Ward Howe at Newport or with Mrs. Harriet Prescott Spofford at Newburyport! But the columns of *THE CHAUTAUQUAN* are as unelastic as columns of granite, and the temptations of the present writer to say more and to do fuller justice to the subject is met by an inexorable limit.

(The end.)

COMMON SALT.

ITS GEOLOGY AND MANUFACTURE.

BY GEORGE P. MERRILL.

Common salt, or sodium chloride, is now manufactured from brines or mined as rock-salt in fifteen out of the forty-seven states and territories of the Union. These, named in the order of their importance, are Michigan, New York, Ohio, Louisiana, West Virginia, California, Utah, Nevada, Pennsylvania, Virginia, Kentucky, Texas, Kansas, Massachusetts, and Wyoming. In Massachusetts alone, the product

is obtained wholly from sea water; in Michigan, New York, Ohio, the Virginias, Pennsylvania, Kansas, and Kentucky, it is made from brines obtained from springs or by sinking wells into the salt-bearing strata; while in Louisiana and the remaining states it is obtained both from brines and by mining as rock-salt.

Of the foreign sources of rock-salt, the following districts

are the most important: (1) the Carpathian Mountains, (2) the Austrian and Bavarian Alps, (3) West Germany, (4) the Vosges, (5) Jura, (6) Spain, (7) the Pyrenees and the Celtic Mountains, and (8) Great Britain, while seasalt is an important product of Turk's Island in the Bahamas, of the Island of Sicily, and of Cadiz, Spain.

The geological history of the beds of rock-salt is as follows:

No terrestrial waters are absolutely pure, but all hold in solution more or less mineral matter which has been taken up from the rocks and soils with which they have come in contact. The nature of these impurities depends on the nature of the formations passed over and their relative solubility. Numerous analyses of river waters have shown that the substances mentioned below, though sometimes existing as mere traces, are almost invariably present: these are sodium, potassium, magnesium, silicon, aluminum, and iron, which exist mostly in the form of carbonates, oxides, sulphates, and chlorides.

Now when a stream bearing these substances in solution flows into a lake with no outlet, as the Great Salt Lake or the Dead Sea, the result is inevitably the same: the water is returned to the atmosphere by evaporation, while the impurities remain. In this way the lake gradually becomes charged more and more heavily with mineral matter, until the point of saturation is reached, and further concentration is impossible without precipitation. When such precipitation of mineral matters takes place, it is always in the inverse order of their solubilities; that is, those substances which are least soluble, will, under like conditions of temperature, be first precipitated. Hence, a water containing the ingredients before mentioned, on being subjected to complete evaporation, would deposit its load in the following order: (1) carbonates of lime and magnesia in the form of limestones, marls, and dolomites, (2) sulphate of lime in the form of anhydrite and gypsum, (3) chloride of sodium, or common salt; and these followed in regular order by the sulphates of magnesia and soda (Epsom salt² and Glauber's salt³), and the chlorides of potash and magnesia. These last are, however, so readily deliquescent⁴ that they are rarely found crystallized out in a state of nature.

Such, then, having been the method of formation, it is scarcely necessary to state that salt beds are not confined to strata of any one geological horizon, but are to be found wherever suitable circumstances have existed for their formation and preservation. The beds of New York State and of Canada lie among rocks of the Upper Silurian Age.⁵ They are regarded by Professor Newberry⁶ as the deposit of a great salt lake that formerly occupied central and western New York, northern Pennsylvania, north-eastern Ohio, and southern Ontario, and which he assumes to have been as large as Lake Huron or possibly Lake Superior. The Michigan beds, on the other hand, were laid down near the base of the carboniferous series, as were also those of the Ohio Valley, while those of Petite Anse, Louisiana, are of Cretaceous or possibly Tertiary Age, to which latter period belong also those of Saltville, Virginia. The beds of the western states and territories are likewise of recent origin, many of them being still in process of formation. Many of the salt beds of Europe are of the same age as the brown and red sandstones of the eastern United States, that is the Triassic.

A few words now regarding the character and extent of the various salt deposits, beginning with those of our own country.

The beds of New York State, of Ontario, northern Pennsylvania, and north-eastern Ohio, all belong to the same

geologic group—are the product of the same agencies. These have been penetrated in many places by wells, and from the results obtained, we are enabled to form some idea of their extent and thickness. Below is given a summary of results obtained in boring one of these wells to a depth of 1517 feet at Goderich, Canada. Beginning at the top, the rocks were passed through in the following order:

I. Clay, gravel, marls, limestone, dolomite, and gypsum variously interstratified,	997 feet.
II. 1st. Bed of Rock-salt,	30' 11" thick.
III. Dolomite with Marls,	32' 1" "
IV. 2d Bed of Rock-salt,	25' 4" "
V. Dolomite,	6' 10" "
VI. 3rd Bed of Rock-salt,	34' 10" "
VII. Marl, Dolomite, and Anhydrite,	80' 7" "
VIII. 4th Bed of Rock-salt,	15' 5" "
IX. Dolomite and Anhydrite,	7' 0" "
X. 5th Bed of Rock-salt,	13' 6" "
XI. Marl and Anhydrite,	135' 6" "
XII. 6th Bed of Rock-salt,	6' 0" "
XIII. Marl, Dolomite, and Anhydrite,	132' 0" "
Total thickness of formations passed through,	1517 feet.
Total thickness of beds of salt,	126 "

The above section shows that the ancient lake or lagoon underwent at least six successive periods of desiccation, and I will call especial attention to the remarkable regularity of the deposits. In the oldest lake bottom (XIII.) the carbonates and sulphates of lime and magnesia were deposited first, being least soluble. Then followed the salt, and this order is repeated invariably. The other constituents mentioned as occurring in the waters of lakes and seas are not sufficiently abundant to show in our section, or owing to their ready solubility they have been in large part removed since the beds were laid down. Chemical tests, however, reveal their presence almost invariably. The salt deposit on the Island of Petite Anse, in Louisiana, is one of the most remarkable in America. Its full extent has not as yet been ascertained, though it is known to cover an area of not less than 144 acres and to afford a vertical thickness of over 165 feet of pure rock-salt. The engineer in charge has estimated the amount of material now in sight at 28,600,000 tons.

The number and extent of the salt beds in the arid regions of the great West are as yet unknown, few of them having been fully explored and fewer yet systematically worked. One of the most extensive of these occurs along the Rio Virgin in the extreme south-eastern corner of Nevada. A mass of strata is here exposed, which extends for twenty-five miles or more, forming in places bluffs upward of one hundred feet in height, and more than sixty per cent of which is rock-salt, hard, clear, and of a greenish, ice-like transparency.

Important salt beds also exist in San Bernardino County, Southern California, and the smaller deposits, marshes, springs, and lakes throughout the region, which like Great Salt Lake are capable of yielding supplies sufficient for generations to come, are almost without number.

We have space to mention but a few of the most remarkable of the foreign beds. Those of Vic and Deuze, in France, are stated to constitute a thickness of 180 feet of salt out of an entirety of 650 feet of rock. At Norwich, in Cheshire, England—the source of the so-called *Liverpool* salt—the deposit occurs in two beds 90 and 100 feet in thickness. The bed at Barcelona, Spain, is described as a veritable mountain of remarkably pure salt, forming two masses each about a mile in circumference and 326 and 492 feet in thickness, respectively. Finally, the Wieliczka deposit, in Galicia, is

stated to be 500 miles long, 20 miles broad, and 1,200 feet in thickness.

In manufacturing, three principal methods are employed. The first of these consists in mining the dry rock-salt, either in the form of an open quarry as in the Rio Virgen and Barcelona deposits, or by means of subterranean galleries, the method employed at Petite Anse and in the celebrated Wieliczka mines in Galicia. At the latter locality the massive salt is taken out, without the use of explosives, leaving long arched chambers with roofs supported by massive pillars. The entire mine as now worked is 280 feet deep, one mile and 1,279 yards long by about 830 yards wide. Taken collectively, the galleries are said to have a total length of 30 English miles. Over one thousand persons are here employed, many of whom live permanently underground, having streets and houses on the lower levels. At Petite Anse the salt is also mined from galleries from 35 to 42 feet in width and 65 feet in height, the roof being supported by pillars of the same width as the galleries. The salt is first loosened by blasting, and is then broken by sledge hammers to a suitable size for handling. It is then taken to the surface, where after being run through a Blake crusher, it is ground like grain to any degree of fineness, between French buhr stones. It is then packed in bags or barrels, as desired by the purchaser.

On the Colorado desert the salt occurs in the form of a crust a foot or more in thickness, resting on a lake of shallow brine. This crust which is covered with a thin layer of dust and sand blown over it from the surrounding desert, is cut away longitudinally much as ice is cut in the East. When loosened, the block, falling into the water beneath, is cleaned of its impurities and is then thrown out on a platform to dry, after which it is ground and packed for market. In many parts of the arid West, the salt is obtained merely by shoveling up the impure material deposited by the evaporation of salt lakes and marshes during seasons of drouth. In this way is obtained a large share of the material used in chloridizing ores. In 1862 the Comstock mines at Virginia City, Nevada, are said to have used salt produced by the natural evaporation of water in a shallow marsh, and to have transported it 160 miles across the desert to their works by means of camels imported for that purpose.

In the preparation of salt from sea water, solar evaporation alone is relied upon nearly altogether. This method like the next to be mentioned, depends for its efficiency upon the fact already noted, that sea water holds in solution besides salt various other ingredients which, owing to their varying degrees of solubility, are deposited at different stages of the concentration. In Barnstable County, Massachusetts, it is as follows: a series of wooden vats or tanks with nearly vertical sides and about a foot in depth is made from planks. These are set upon posts at different levels above the ground, and so arranged that the brine can be drawn from one to another by means of pipes. Into the first and highest of these tanks, known as the "long water room," the water is pumped directly from the bay or artificial pond by means of windmills, and there allowed to stand for a period of about ten days or until all the sediment it may carry is deposited. Thence it is run through pipes to the second tank, or "short water room," where it remains exposed to evaporation for two or three days longer when it is drawn off into the third vat, or "pickle room," where it stands until concentration has gone so far that the lime is deposited and a thin pellicle of salt begins to form on the surface. It is then run out into the fourth and last vat where the final evaporation takes place and the salt itself crystallizes out. Care must be exercised, however, lest the

evaporation proceed too far, in which case sulphate of soda (Glauber's-salt), and other injurious substances will also be deposited and the quality of the sodium chloride thereby be greatly deteriorated.

At one time it was the custom to draw this final liquor, or bittren, as it is technically called, into a fifth tank and allow the Glauber's-salt to be precipitated there, where it was saved for medicinal purposes. An amusing story is told concerning the early introduction of these salts into pharmaceuticals. It is stated that at first, while they were scarce and sold at a high price, a certain eminent physician, of Dennis, made much use of them, recommending them as of great value and selling them to his patients in potions at 1s. 4d. each. Soon, however, the price of the article began to decline, ultimately bringing only 4½d. per pound. Under the latter condition of affairs, the shrewd disciple of Esculapius soon not only ceased to prescribe them, but condemned them as "cold things not fit for use."

As to the capabilities of works constructed as above, it may be said that during a dry season, vats covering an area of 3,000 square feet would evaporate about 32,500 gallons of water, thus producing some 100 bushels of salt and 400 pounds of Glauber's-salt. The moist climate of the Atlantic States, however, necessitates the roofing of the vats in such a manner that they can be protected or exposed as desired, thereby greatly increasing the cost of the plant. Sundry parts of the Pacific coast on the other hand, owing to their almost entire freedom from rains during a large part of the year, are peculiarly adapted for the manufacture by solar evaporation. Hence, while the works on the Atlantic coast have nearly all been discontinued, there has been a corresponding growth in the West, and particularly in the region about San Francisco Bay.

The method of procedure in the California works does not differ materially from that already given, excepting that no roofs are required over the vats which are, therefore, made much larger. One of the principal establishments in Alameda County may be briefly described as follows: the works are situated upon a low marsh naturally covered by high tides. This has been divided by means of piles driven into the mud and by earth embankments, into a series of seven vats or reservoirs, all but the last of which are upon the natural surface of the ground, that is, without wooden or other artificial bottoms. The entire area enclosed in the seven vats is about 600 acres, necessitating some fifteen miles of levees. The season of manufacture lasts from May to October. At the beginning of the spring tides, which rise some twelve to fifteen inches above the marsh level, the fifteen gates of reservoir No. 1., comprising some 300 acres, are opened and the waters of the bay allowed to flow in. In this great artificial salt lake the water is allowed to stand until all the mud and filth has become precipitated, which usually requires some two weeks. Then by means of pumps driven by windmills, the water is driven from reservoir to reservoir as concentration continues, till finally the salt crystallizes out in No. 7, and the bittren is pumped back into the bay. The annual product of the works above described is about 2,000 bushels.

Owing to the depth below the surface of the salt beds in New York, Michigan, and other inland states, the material is never mined as in the cases first mentioned, but is pumped to the surface as a brine and there evaporated by artificial heat. In the Warsaw Valley region, the beds lie from 800 to 2,500 feet below the surface, and are reached by wells. These are bored from five and one-half to eight inches in diameter and are cased with iron pipes down to the salt. Inside the

first pipe is then introduced a second, two inches in diameter, with perforations for a few feet at its lower end, and which extends nearly if not quite to the bottom. Fresh water is then allowed to run from the surface, down between the two pipes. This dissolves the salt, and forms a strong brine which, being heavier, sinks to the bottom of the well and is pumped up through the smaller or inner tube. At Syracuse the wells are not sunk into the salt bed itself, but into an ancient gravel deposit which is saturated with the brine. Here the introduction of water from the surface is done away with. In those cases not at all uncommon, where the brine flows naturally to the surface in the form of a spring, pumping is, of course, dispensed with.

The methods of evaporation vary somewhat in detail. In New York the brine is run in a continuous stream in large pans some 130 feet long by 20 feet wide and 18 inches deep. As it evaporates, the salt is deposited on the bottom and by means of long handled scrapers is drawn on the sloping sides of the pan. Here it is allowed to drain, and is afterward taken to the storage bins for packing or grinding. Salt thus produced, it should be noticed, is never so coarse as the so-called rock-salt, or that which has formed by natural evaporation. In Michigan, the brine from the wells is first stored in cisterns whence it is drawn off into large shallow pans known technically as settlers, where it is heated by means of steam pipes to a temperature of 175°, until the point of saturation is reached. It is then drawn into a second series of pans called grainers, where it is heated to a temperature of 185°, until crystallization takes place.

The strength of brines, and, therefore, the quantity of water that must be evaporated to produce a given quantity

of salt, varies greatly in different localities. At Syracuse the brine contains 15.35 per cent of salt; at the Saginaw Valley, 17.91 per cent; at Saltville, Virginia, 25.97 per cent; while Salt Lake contains 11.86 per cent; and the waters of San Francisco Bay but 2.37 per cent. The amount of impurities depends on the care exercised in process of manufacture, rapid boiling giving less satisfactory results than slower methods. The Syracuse salt has been found to contain 98.52 per cent sodium chloride; California Bay salt, 98.43 per cent and 99.44 per cent; and Petite Anse, 99.88 per cent. The impurities in these cases are nearly altogether chlorides and sulphates of lime and magnesia.

The statistics of the salt industry of the United States for 1880 are as follows: number of establishments, 2,681; total capital employed, \$8,225,740.00; total wages paid, \$1,260,023.00; value of salt produced \$4,829,556.00; bushels of salt produced, 29,805,298 (1 bushel=56 lbs.); number of males employed above sixteen years of age 4,125; number of females employed above fifteen years of age, 20; number of youth and children, 144. Complete statistics of foreign countries are not available. I am, however, able to present the following approximations to the annual product. Portugal, 250,000 tons; Spain, 300,000 tons; Italy, 165,000 tons; France, 300,000 tons; Austria, 405,000 tons; and England, 1,800,000 tons.

Of the 985,411 tons of salt of all kinds manufactured in the United States during 1885, some 2,000 tons only were exported, while during the same year we imported some 450,640 tons. Of this amount over 70,000 tons were used in the fisheries. In 1886 our total product amounted to 1,078,991 tons.

End of Required Reading for November.

A NOVEMBER LANDSCAPE.

BY E. H. MOORE.

A huge storm cloud upon a cold blue sky,
Some snow flakes fluttering down to instant death,
Dry grasses rustling as the wind sweeps by,
Leaves blackened by November's chilling breath.
An old gray wall with dead leaves whirled beside,
Some chestnut burrs a sheltering rock behind,
A naked tree upon a brown hill-side,
An empty nest blown ragged by the wind.

OUR NEAREST NEIGHBORS IN OLD ENGLAND.

BY THE REVEREND MARK GUY PEARSE.

II.

Turning from the scenery of that westernmost part of England—which, happily, shall know no change—to the people themselves, it is difficult to represent the difference which has come over them within the last quarter of a century. After an absence of some years, I returned to find that the wave of prosperity which swept over the land in 1871-2, had left very evident proofs of its high water mark. "Gentle" villas, of the universal type, met one at the outskirts of the towns; where a jig used to be the standard of respectability, I found a brougham.

I reached a little wayside station, where I remembered the

one man who was porter, station-master, and everything else, going leisurely to each carriage, opening the door solemnly and addressing each passenger in an affectionate manner,—

"This yere is Penygillum. Want to get out, do you, please?"

Now there came two porters and a guard,—“Pen’um, Pen’um!” and before you knew what in the world they meant, the train was off. I came to another little town, innocent, when I knew it long ago, of an omnibus, ignorant, utterly and profoundly ignorant, of a cab. Now there were half a dozen. “Cab, sir, cab,” said one to me. “A what?”

I cried mournfully. "A cab, sir, for to ride in," he explained with touching condescension.

I reached another station, where I remembered an old fellow opening the door and putting down a basket containing a weekly copy of the county paper, two or three faded envelopes, half a dozen sheets of paper, and a stick of sealing-wax.

"Plaise do'e want to buy a paper, do'e, gentlemen?" Neither of us who sat in the carriage needed a paper, and neither spoke. He waited patiently for a good two minutes and then apologized for his importunity: "Plaise gentlemen if you doan't want a paper will 'e plaise for to say so, and I'll go in next door."

Now there came a shrill cry, "Morning paa-pers," and a couple of youths shot about the platform.

I went on to St. Just—beyond which is nothing and nowhere—St. Just, first and last of English towns. Here, I thought, shall linger ancient ways unchanged. Alas, I was met with the old familiar advertisements covering all the walls. Rival soaps proclaimed their names and merits in the same devices. Even here I was urged to read Lloyd's *Weekly News*, to use Colman's mustard, to ask for Spratt's dry biscuits—and to see that I got them—and to indulge in an endless variety of pills and patent medicines! So is the world but one vast market place where the very same voices greet you everywhere—"Buy, buy—who'll buy?"

Alas! I sighed to myself, alas for the good old times! Now there is but one fashion the whole world over, and that not the most beautiful. Alas for the hooded cloaks, for the great black bonnets that scared away all face aches from those grandmothers of ours—and perhaps by their ugliness some heart aches too. Alas for the simplicity of those unchanging fashions. Alas for the patterns! And alas for the pixies—the witches, the charmers, the ghosts! Alas for many another ancient institution in these times of common schools and railways.

I look back and wonder—in these days of advertisements—what has become of the town-crier—he whose gorgeous apparel of cocked hat and scarlet cloak, moved the wonder and envy of my child spirit; whose bell broke the monotony of the town life and brought the neighbors to the doors. He could not read, but having once heard the announcement he forgot nothing, and standing in pompous attitude, befitting a man so grandly arrayed, would announce the old Norman words with a broad Cornish accent—"Oyez, Oyez, Oyez." Of all those notices—of such profound interest to somebody then—sales by auction, things lost, stolen, or strayed, meetings and amusements—only one lives on in my mind:—"Take notice—Theare will be a teetotal mettin' up to the Teetotal Chapel, when three young men is goin' for to speak as never spoke before."

Who are these people then, and whence have they come? Taking a line across from Plymouth Sound along the river Tamer to the granite heights above the northern coast, there is a district sharply defined by the peculiarity of its names.

"By Tre, Ros, Pol, Lan, Cær, and Pen, you may know the Cornishmen." That is *Tre* a homestead, *Ros*, a moorland, *Pol*, a pool or port, *Lan*, an enclosure and thus a church, *Cær*, a fort or camp, *Pen*, a headland or hill. So common and constant are these names that it has been found that no less than two thousand four hundred names begin with *Tre*, five hundred with *Pen*, four hundred with *Ros*, three hundred with *Lan*, two hundred with *Pol*.

Who then are these people? Let us listen for a minute or two to Professor Max Müller.

"The original inhabitants were Celts, and Cornish is a

Celtic language. These Celts were not mere barbarians or people to be classed together with Finns and Lapps, but heralds of true civilization wherever they went in their world-wide emigrations; the equals of Saxons and Romans and Greeks whether in physical beauty or in intellectual vigor."

The Cornish language died out according to general report in 1778, in the person of old Dolly Pentreath, whose name has been revered accordingly and to whose memory is erected a tombstone bearing an inscription in the old Cornish language. It is a branch of the Celtic tongue which is still spoken in Wales and in the Highlands of Scotland and in parts of Ireland. Scanen, another historian writing before the language had died out in Cornwall, tells us that the pronunciation of the Cornish branch was distinct. "It is not to be pronounced gutturally as the Welsh, nor mutteringly as the Armorick, nor whiningly as the Irish, but must be lively and manly, spoken like other primitive tongues." Certainly a curiously indefinite record so far as the Cornish is concerned.

From the time of the Reformation onward, Cornish seems steadily to have lost ground before the English, particularly in places near Devonshire. It ceased to be used in the churches toward the end of the seventeenth century, and lingered for a hundred years longer only in villages and among the old people.

Alike in keeping alive the ancient Cornish and as illustrating the character of these Celtic people, it will be interesting to glance at the *Guarramears*, or Sacred Plays. The large green enclosures with their sloping seats still exist, and in some places, still retain the ancient name *Plane-an-Guarv*—the place of the play. Rude, grotesque, and even shocking to us in these finer times, to the Celtic people these plays were not mere entertainments, but full of religious meaning and with some things that could not fail to produce devout and sacred thought. The Play of the Passion ends thus:

"Go now, reflect on His Passion,
Every man in his heart,
And keep it steadfast and true.
Show thy deep love for Him,
With thy heart worship him,
Day and night—do."

The defiance of historical accuracy would not be detected by the audience pleased as long as the eye was gratified and if they could but follow the plot of the play. Here are the stage directions for the "get up" of the Garden of Eden: "Let paradise be finely made with trees in it, and apples on a tree, and other fruit on the others. A fountain too and fine flowers painted. Put Adam in paradise,—let him lie down and sleep, and Eve by the conveyor must be taken from Adam's side." The process is not further described and leaves us wondering as to the method.

The temptation is to be managed thus: "A fine serpent to be made with a virgin's face and yellow hair on her head." Curious as it seems it is thus that the serpent is depicted in many old missals and carvings. "Let the serpent appear and also geese and hens. Lucifer enters and goes into the serpent which must be singing up a tree" (!) Then Eve comes near "and looketh strange at the serpent," which is scarcely to be wondered at. When Eve has eaten part of the apple she turns to Adam with a force and authority that is by no means like her of whom Milton sings, and such as speak volumes as to the strong-mindedness of the Cornish women:

"Sir, in a few words,
Taste thou part of this apple

Or my love thou shalt lose.
See, take this fair apple,
Or between thee and thy wife
The love shall fail utterly
If thou dost not eat of it."

These old Cornish plays are full of interest as illustrating their religiousness and dramatic character, which are everywhere distinctive of the Celtic race.

Such are the people of this western peninsula—a sturdy people who have held their own for a good two thousand years, resisting successfully the invasion of Roman and Saxon and Norman. Now their language is gone, but they have left to their descendants a physique and character marked wherever the Cornish miner or fisherman has set his foot. Distinct as to the features, eyes and hair jet black; of average height, but of rather more than average toughness, courage, and endurance; with a quickness of perception and a love of adventure developed by their occupation. A temperament emotional, impulsive, and yet capable of a faithful devotedness; of the stuff that makes good lovers and good haters; strong in their preferences and in their prejudices; sensitive and it may be even too sensitive at times; somewhat suspicious of strangers; stubborn if opposed, and if threatened, immovable, yet quick to respond to the first approach of tenderness and generosity. Loving companionship, the Cornishman is a poor bachelor, and lives almost all the world over in communities, making the interests of his set completely his own. Take them altogether they are men with good heads well set on broad shoulders—men with backbones in them; and with hearts, not mere "digestive apparatus." Of which devotedness and true heart a noble instance stirs Carlyle's hero worship. Though needing correction in one important particular, for both the miners were godly men, but the one had a wife and children, the other had not, and this determined the brave decision in that perilous moment—yet it may be well to quote Carlyle's graphic words. ("Life of John Sterling," p. 189.)

After quoting Sterling's testimony as to these western folk as "men of strong character, clear heads, and genuine goodness," Carlyle himself goes on. "One other little event dwells with me, out of those Falmouth times, exact date

now forgotten; a pleasant little matter, which for the sake of its human interest, is worth mentioning. In a certain Cornish mine, said the newspaper, duly specifying it, two miners deep down in the shaft were engaged putting in a shot for blasting; they had completed their affair and were about to give the signal for being hoisted up—one at a time was all their coadjutor at the top could manage—and the second was to kindle the match and to mount with all speed. Now it chanced while they were both still below, one of them thought the match too long; tried to break it shorter, took a couple of stones, a flat and a sharp, to cut it shorter; did cut it off the due length, but, horrible to relate, kindled it at the same time, and both were still below! Both shouted vehemently to the coadjutor at the windlass, both sprang at the basket. The windlass man could not move it with them both. Here was a moment for poor miner Jack and miner Will! Instant, horrible death hangs over both—when Will generously resigns himself, 'Go aloft, Jack,' and sits down, 'away; in one minute I shall be in heaven!' Jack bounds aloft, the explosion instantly follows, bruises his face as he looks over. He is safe above ground—and poor Will? Descending eagerly they find Will too, as if by miracle, buried under rocks which had arched themselves over him, and little injured. He too is brought up safe, and all ends joyfully, say the newspapers.

"Such a piece of manful promptitude and salutary human heroism was worth investigating. It was investigated; found to be accurate to the letter—with this addition and explanation, that Will, an honest, ignorant, good man, entirely given up to Methodism, had been perfect in the 'faith of assurance,' certain that *he* would get to heaven if he died, certain that Jack would not, which had been the ground of his decision in that great moment. A subscription was raised for this Methodist hero; he emerged into daylight with fifty pounds in his pocket; did strenuously try for certain months to learn reading and writing; found he could not learn those arts or little of them; took his money and bought cows with it, wedding at the same time some religious likely milkmaid, and is, last time I heard of him, a prosperous, modest dairyman, thankful for the upper light and safety from the wrath to come."

GEORGE BORROW.

BY PROFESSOR WILLIAM I. KNAPP, Ph. D.

The life of this great English writer whose works created such a sensation from 1841 to 1862, and whose memory is still green in the hearts of thousands of his admirers, has never been written even in epitome. Previous to his death in 1881, the notices of him found in the biographical dictionaries and encyclopedias of England, America, Germany, France, Italy, and Russia, and in Smiles' "Brief Biographies," were inferred from the "Bible in Spain," "Laven-gro," and "Romany Rye," or from the reviews of his works, and, as a consequence of such guess deduction, were generally erroneous. At the time of his death, a few meager and incorrect obituaries appeared in leading English serials, supplemented by a notoriously defective article in Leslie Stephen's "National Biography." (I wish to except the Rev. O. W. Tancock's article in the *Norvicensian*, 1882.) All this seemed to be the sum of what posterity could ever expect to learn of George Borrow's mysterious passage through this world.

My own acquaintance with his writings dates from 1853. The enthusiasm they inspired in me for linguistic and gypsy studies, and a long residence in Spain during which his lines of travel were many times trodden over, led me to gather all his printed books and articles published from 1823 to 1874, and eventually to secure at a great price his papers, correspondence, manuscripts, note-books, and the scattered remains of his library. From this mass of authentic records it becomes possible, now for the first time, to give a clear, exhaustive, and reliable account of his origin, his early struggles, his later triumphs, his withdrawal from the "trumpety society of London," and his absolute refusal to furnish data for his personal history. These materials would yield a volume of biography, with another of correspondence and extracts from his unpublished MSS., which will be issued in due time both in London and New York. Besides, a new and correct edition of "Laven-gro" and "Romany Rye" as one work, is in preparation, with the omitted

passages and episodes of the MSS. restored, and the whole carefully illustrated, commented, and edited for posterity.

Meanwhile the present outline of his life, drawn up without prejudice to the forthcoming book, may be interesting to the few surviving friends of "Shorsha," the "London caloré".

GEORGE HENRY BORROW, the second son of Captain Thomas Borrow and Anne Parfremment, was born July 3, 1803, at East Dereham, County Norfolk, England. His only brother, John Thomas, was born three years earlier, and these made the family. The father was captain and adjutant of the West-Norfolk Regiment of Militia, whose headquarters were at East Dereham; but as the regiment was almost constantly in movement during the foreign wars of the period, the education of the two lads was of necessity fragmentary and superficial. George's boyhood thus passed amid the din of camp life, tinged his character with a love for what was strange and novel, and circumstances turned his mind from an early date in the direction of languages. These he pursued without order or classification, and on the false philological principles of the last century. He studied Latin in the Huddersfield and Edinburgh High Schools; Greek and Irish at Clonmel, Tipperary; the principal Romance languages in Norwich, where also he obtained a smattering of Arabic, Hebrew, and Basque, and later a keen knowledge of German, Welsh, and Danish.

In 1816, his father retired from the army on his half-pay and settled at Norwich. For the next two years George attended the high school there, then under the direction of Dr. Edward Valpy, of which circumstance, however, "Lavengro" gives no hint. Chafing under school discipline and regular methods, he paid little attention to his duties, while privately he continued his philological mania with undiminished zeal, choosing for his teachers the Jew Muça and a seminary pedagogue, D'Etterville by name, the "vone banished priest" of "Lavengro." At the same time he became infatuated with a tribe of gypsies whose head was Ambrose Petulengro whom he subsequently made famous under the name of "Jasper." The camp life of the boy and the tent life of these sons of "Roma" had their points of contact; and quickly mastering their ancient tongue, an acquaintance grew up between George and "Jasper" that influenced the whole career of our hero. Hence the subject of the gypsies and their language almost absorbed his interest through the subsequent years of his life. This interest led to many *escapades* at the time of which we are speaking, and in one he was induced to "camp out" with sundry kindred spirits in a cave at some distance from Norwich, much to the horror of his kind parents, who sought for him in vain during three entire days.

Returned at last to his home, his father took him out of school and bound him for five years to the law firm of Messrs. Simpson and Rackham. In this occupation, which began in the autumn of 1818, George found himself under the eye of a kind but wily master, and yet he lost no opportunity of augmenting his linguistic knowledge and of neglecting the study of Blackstone. Finding the porter of the office was a Welshman, he turned his thoughts to the "Cumaerag," and read in 1819 Owen Pughe's excellent version of "Paradise Lost" that had just come out under the title of "Coll y Gwynfa," or Loss of the Place of Bliss; the "Gwaith Beirdd Mon" (Works of the bards of Anglesey), which are principally those of the poet Goronwy Owen who died in America, and finally attacked an old dingy volume published in 1789, entitled the "Poems of Dafydd ap Gwilym." After translating some of these effusions of the ancient Welsh bard, he grew tired of his task and turned for a time to a

new language. A client of his principal presented him with a copy of Vedel's edition of the "Kjaempe Viser," or Ancient Danish Ballads, Copenhagen, 1591. Poring over this book at odd moments, he produced a vast number of metrical versions or imitations which were more successful than "Ab Gwilym," since he subsequently dosed them out in the London reviews of 1823-25, where they may be read to-day over the signature of G. B. and G. O [laus] B., and at last gathered the best of them in a volume published at Norwich in 1826. At this time he made the acquaintance of two remarkable men, the one William Taylor, the "Anglo-Germanist" of "Romany Rye," and John Bowring, the "Old Radical" of the same book. Taylor taught Borrow German, and with Bowring that long *liaison* began in 1821, which only ended in 1847 when Sir John outgeneraled our friend in the race for the Canton consulate. Hence the venom of "Romany Rye" in the appendix—a history which requires a long chapter with many enclosures.

At the beginning of 1824, Captain Borrow died, and George was thrown on the world to shift for himself. In March he arrived in London with his little trunk, and settled in Bryanstone Street, just out of Oxford. Sir Richard Phillips, to whom he applied for literary work with a letter from Taylor of Norwich, received him coolly when he learned that the boy of twenty had come up to town to get his living by his wits. He refused to publish his "Danish Ballads" or his "Ab Gwilym." He had accepted his ballads for the *Monthly Magazine* in 1823, as Campbell had done for the *New Monthly*, but that was when George lived at home and had need of nothing. "What do you want money for?" shouted the great man. "Merely to live by," answered the astonished boy.

However, Sir Richard employed George to compile six volumes of "Celebrated Trials," for £50! What purloins of literature to set a lad upon! What volumes of slough and slum must the tender youngling, whose plastic mind was ready to receive and hold any new impression, now wade through and absorb! What a wonder that he came out the good man that he was, unsullied, though battle-stained! One year, the year 1824, he read and wrote, extracted and printed. It was the race for bread, and he ran it well. He was nearly starved, living in his garret on little better than bread and cheese, while his only recreation was to sit in the booth on old London Bridge and enter into deep discourse with the apple-woman who had a son in "Bot'ny," or read "Moll Flanders" in the quaint primitive edition of 1721. Sometimes, it is true, in moments of ambitious visions, he would attend a cock-pit with the aristocratic Francis Arden (the "Ardry" of "Lavengro") and talk politics with the man who sold game-cocks to the pope; but back he soon hied to his garret, or to the stalls of the Lower Strand to hunt fodder for his remorseless John Bull.

Such a life must come to an end; a cable will yield if too long and too violently strained, and the London life of George snapped in a twinkling. He is to experience more of it anon, but that is a secret. So one day he broke with Sir Richard; but the "Trials" were done—not *his* trials but the "Trials." There they stand, those thick half-dozen octavo volumes on my shelves, born of the blood and youthful sighs of my hero. Three thousand five hundred pages of "Celebrated Trials and Remarkable cases of Criminal Jurisprudence, from the earliest records to the year 1825, London, 1825." Five sovereigns did they cost me, and they are well worth *twenty* to him who would study George Borrow. The work came out March 19, and a month later it was succeeded by his version of von Klinger's "Fausts Leben,

Thaten und Höllenfahrt in Fünf Büchern, St. Petersburg," 1791, under the title of "Faustus: His Life, Death, and Descent into Hell, translated from the German [no name], London, Simpkin & Marshall, 1825." The review of the *Literary Gazette*,—"We have occasionally publications for the fire-side—this is only fit for the fire"—killed it at its birth, and a later issue of the same edition with a new title-page, "London, 1840," but without Borrow's name still, did not serve to belie the *Gazette's* hard criticism.

By this time, after only a twelvemonth of unrelenting toil, George finds himself one Easter Monday at Greenwich fair, with only eighteen pence in his pocket! After a comforting talk with his old pal of the Norwich days, whom he finds on Blackheath, he returns to town and writes the story of "Joseph Sell," for a collection of Christmas tales. Receiving for the MS. £20, nothing detains him in London, and for the next few months we find him wandering over England: first to Amesbury, Stonehenge, Old Sarum, and Salisbury; then north to Hereford and Shrope, settling for some weeks as a tinker in Mumber's Lane, Lichfield, close by Willenhall, accompanied by the rather compromising society of "queen Bess," given in the printed "Lavengro" as "Isopel Berners." Here he buys the wonderful horse of the Willenhall church-warden and tavern-keeper, accepting a loan from Petulengro, which he repays in the autumn at Norwich, having sold the animal at Horncastle fair in August, at a margin of one hundred fifty guineas. At this point the history, as contained in "Lavengro" and "Romany Rye," ceases. But the same material that proves those works to be an autobiography, true in every detail, namely his notebooks, MSS., and correspondence, will not fail to point out his further career.

Arrived in Norwich in the autumn of 1825, after his circular tramp over the midland counties, he settles down with his widowed mother in the old house at the end of King's Court, Willow Lane, St. Giles, and prepares to publish his "Danish Ballads." At the same period, his brother John, who had become a lieutenant in the regiment, having secured from Lord Oxford a leave of absence, went to Guanaxuato, Mexico, employed in the Real del Monte mines. The two brothers never meet again. John died there in 1833 of the consumption contracted by exposure in Vera Cruz some years before.

Meanwhile George secured a number of subscribers to his book, whose interesting names are printed at the end, and in May, 1826, the volume appeared as follows: "Romantic Ballads, translated from the Danish; and Miscellaneous Pieces; By George Borrow. Norwich: S. Wilkin, 1826," 8vo. pp. xi., 187. Part of the edition was turned over to John Taylor, London, who inserted a new title-page to that effect, by the advice of Allan Cunningham. This gentleman wrote the author, May 16, on receiving a copy: "Get out of bed, George Borrow, and be sick or sleepy no longer. A fellow who can give us such exquisite Danish ballads has no right to repose. You can not imagine how much these ballads have stirred me up 'like fire to heather set,' and though I think so well of myself as to believe that all the rest of mankind will not feel so warmly as I do, if they feel but half, your fortune is made."

And now follows a long eclipse. No one has dispelled it as yet. Borrow himself called it "the veiled period," and sometimes "the eight years," in his letters to Richard Ford. He stoutly refused to lift the veil even to his best friends. His wife knew it; for she knew him from 1832. His step-daughter "Henrietta" (Mrs. Mac Aubrey) still knows it—and we know it. But it is a story which has cost us too much time, too much labor, and too much expense, to retail,

until we can do so where brevity is not required. Suffice it to say that after a long period of poverty, anguish, hack authorship, and waiting, in Norwich and in London, Mr. Borrow, now a man of twenty-eight, applied to religious men to help him. He had discovered, as many others have done, the insincerity and coldness, meanness and selfishness of men of the world, and in desperation he turned to good men and was aided. Two gentlemen—one of whom is mentioned in "Lavengro"—addressed the British and Foreign Bible Society in behalf of George Borrow. The answer was an invitation to London. It was 1832. George returned laden with Oriental books; for he was kindly received and generously treated by those noble men Jowett and Brandram, and was told that if he could learn a certain amount of the Mandchu-Tatar language in a year, they would send him on an important mission to Russia. Oh! how his poor heart broke down! His father, though a hardy soldier for forty-six years, had been a man of the Bible; his mother was a woman of prayer. There was the promise; it stood out on the golden sign-post of God in the midst of this wilderness of life: "The righteous shall not be forsaken; his seed shall not beg their bread." His mother had shared her widow's stipend with him, but the son had had to borrow money to keep body and soul together. Borrowed money must be paid, or the debtor wakes up to find himself a rascal.

In his gratitude to his two friends he poured out the fountains of his heart. "I hope, sir," wrote he to one, "that I shall have the benefit of your prayers for my speedy success, for the language is one of those which abound with difficulties, against which human skill and labor, without the especial favor of God, are as blunt hatchets against the oak; and though I shall almost deafen Him with my own prayers, I wish not to place much confidence in them, being at present very far from a state of grace and regeneration, having a hard and stony heart, replete with worldly passions, vain wishes, and all kinds of ungodliness, so that it would be no wonder if God were to turn away His head in wrath from prayers addressed from my lips; and in lieu of cleverness were to send stupidity, dimness of vision in lieu of sharp sightedness, in every case that which is contrary to what I pray for; therefore, sir, I hope you will not be offended if I recommend this point particularly to your recollection."

This episode will explain to the charitable that cold-blooded sneer with which Miss Martineau refers to this part of Borrow's history. "When this polyglot gentleman," says she in her "Autobiography" (i. 227), "appeared before the public as a devout agent of the Bible Society in foreign parts, there was one burst of laughter from all who remembered the old Norwich days."

Some years before, a Russian gentleman by the name of Stephan Vasilievitch Lipofstov (— 1841) had translated the New Testament into the Mandchu-Tatar language, formerly the court dialect of Peking, for which he was specially fitted by a long official residence in that capital. The society of Earl Street had printed from their own types in 1822 the Gospel of Matthew, in St. Petersburg, and were now anxious to complete the impression of the whole New Testament, as soon as a suitable Englishman could be found to superintend the edition. Hence the application of Mr. Borrow to the Bible Society had coincided with their search for Mr. Borrow. In July, 1833, he was therefore appointed to go to St. Petersburg on this distinguished literary mission. Armed with a vast number of letters to the most distinguished statesmen, citizens, and merchants of St. Petersburg, he left his mother's home at Norwich July 25; borrowed the money to ride to London, reached there the following morning, and set out for Russia the night of July 30-31, going by way of

Hamburg, crossing the Peninsula to Lübeck and by steamer to St. Petersburg, where he arrived August 12.

The two years and better spent in the tsar's dominions are full of interest, but we must hasten on. Great difficulties he had to encounter to secure imperial permission to print even in a Tatar dialect, but these were in time overcome, and in August, 1835, the work was beautifully printed on Chinese paper, in 8 vols. 4to, a copy of which, the generous gift of the Bible Society, rests on the shelves of my *Borrowiana*. While there, Mr. Borrow also brought out in English a book entitled "Targum, or Metrical Translations from Thirty Languages and Dialects. By George Borrow. St. Petersburg, 1835," 8vo pp. viii., 106—with an appendix issued later of pp. 14, called "The Talisman. From the Russian of Alexander Pushkin. With other Pieces. St. P. 1835." The "Homilies" of the Church of England were translated likewise by Mr. Borrow into Russian, and also, what seems incredible, into the Mandchu-Tatar, both beautifully written with his own hand in the respective characters. These he was positively refused permission to print as he desired, and this circumstance brings out another new fact in his life story. During his stay in Russia, he was constantly besieging Earl Street for consent to go on a tour of Bible distribution through Tartary to Kiachta (or K'yakhta) and the frontier of China. The permission was at length given, and for this purpose, the "Homilies" were translated as being a concise form of Christian doctrine to go hand in hand with the New Testament. But the Russian government vetoed the project peremptorily, and Borrow's journeys over the world which appear hinted at in several of his works, were voyages *in petto* only, never in reality effected. After the publication of the "Zincali" (1841) and "Bible in Spain" (Dec. 1842) these insinuations were a constant thorn in the author's side, until the face to face question of Sir John Bowring in 1847, "Have you ever been at Kiachta," pricked the bubble, which thereupon angrily collapsed forever; and in "Wild Wales" he tells us truly just where he had been, which proves clearly his much vaunted wanderings to have been exaggerations of a very narrow circuit, a circuit many of us have made in the days of steam without the slightest claim to be called travelers.

Before returning to England, Borrow visited Novgorod and Moscow, whence he wrote an interesting letter (printed in the *Athenæum*, in 1836) about the Russian gypsies, the substance of which is incorporated in the "Zincali" of 1841.

In October, 1835, Mr. Borrow was back in England, and in November was sent to Portugal and Spain. The Peninsula campaign is given quite exactly in his books, although there are certain rectifications and a large appendix which seem indispensable to the narrative. What may surprise most is that he did not finally abandon the Peninsula till April, 1840, for after his return from Tangiers in September, '39, he withdrew again to Seville and there finished his "Zincali" in a hired house, No. 7 Plazuela de la Pila Seca, where Mrs. Clarke and her daughter Henrietta, from Oulton Hall, Suffolk, accompanied him in the last six months of his stay. He had met Mrs. Clarke in 1832 at Lowestoft and they had corresponded for years. After her brother and father died (1837), she applied to Mr. Borrow for advice in the settlement of the estate, contested by the family of her late brother. Her maiden name was Mary Skepper, and she must have lost her husband somewhere about 1826 or 1827, at least some years before Borrow knew her.

Mr. Borrow and Mrs. Clarke came home from Spain together in April, 1840, and shortly after he is at Oulton as virtual proprietor. So they must have been married imme-

diately, since in Spain, as Protestants, they could not be at that epoch, although Mr. Borrow's correspondence with the consul at Cadiz proves that every effort was made to effect it there.

The Spanish mission having come to an end by reason of the reaction under the Ofalia and successive cabinets at Madrid, Mr. Borrow's separation from the Bible Society became final at this point. For the year or two following, he was busy with the publication of his two original works, and with the great fame they immediately produced him. No one was more surprised than Borrow himself at the sudden success that attended the Bible in Spain. He was fêted and toasted, dined and lionized, from one end of London to the other, throughout the year '43. "To-day," says he in one of his letters to his wife, "I breakfasted at the Prussian Ambassador's with Princes and Members of Parliament. I was the star of the morning. I thought to myself—*what a difference!*"

In 1844, Mr. Borrow, tired of this adulation, took a journey to Constantinople, going by way of Paris, Vienna, Hungary, and Transylvania, and returning by Salonica, Greece, and Italy. This was the last foreign tour he ever took. Henceforward his wanderings will be limited to England, Scotland, Wales, Isle of Man, and Ireland. In 1843 he sketched an autobiography under the title of "Life. A Drama. By George Borrow," in four volumes. There was no idea of the two works, "Lavengro" and "Romany Rye"—the whole was to appear at one and the same time. It was finished in 1846, and in 1848 Murray began to print, and unluckily at the same moment to advertise the work. But the book did not suit Mr. Borrow and he determined to rewrite a part of it. This disconcerted Mr. Murray and discord was the issue. The book advertised to appear in January, 1849, and again in 1850, did not appear till 1851, and then under the title "Lavengro" in three volumes, closing abruptly, in the midst of a discourse. Not till 1857 did the continuation ("Romany Rye") follow, and even then filled out with a revengeful appendix that embittered the press and public opinion against Mr. Borrow. He had lost his grip on his temper when Bowring got the appointment as governor of Hong Kong and a title, in 1854, a position to which if our author did not himself aspire, his chagrin is inexplicable.

In December, 1853, began a series of British excursions, which from the care apparent in the note-books in our possession, were intended as the basis of publications, only one of which, "Wild Wales," saw the light. He journeyed over Cornwall from December '53, to the middle of February '54, visiting the homestead at Trethinnick, and going south to Land's End. The same year he scoured Wales from July 27 to November 16, bringing back four well filled "pocket-books" with notes, as he had done two from Cornwall. In 1855 he spent nearly three months in the Isle of Man, or "Ellan Vannin." His two manuscript volumes about this island, so little known, its literature and people, form one of the most interesting of his unpublished works. They abound with Runic inscriptions which he took down from old Danish gravestones, then extant in the remote church-yards of Mannin. In '56 and '57 he was busy with the proof-sheets of "Romany Rye"; still he found time to wander on foot over East Anglia and Cambridgeshire, and latterly through Pembroke, in Wales. In 1858, he made an extended pilgrimage in the footsteps of Dr. Johnson, visiting Scotland and the Hebrides; going as far north as the Orkneys and Shetland. In 1859 he was in Ireland several months; again in his favorite Gwyllt Wallia in '61, and at last in '66, on the occasion of a visit to his step-daughter

"Henrietta," married the year before to Dr. Mac Aubrey of Belfast, he made that city the base line of a tour through northern Ireland and southern Scotland. It was while on this excursion from Strandaer to Berwick, that he visited the famous gypsy, "Queen of the Nokkums" at Kirk Yetholm, of which so vivid a sketch is left us in the "Romanó Lavó-Lil" of 1874, his last book.

After his aged mother's death in 1858, he abandoned his residence at Oulton Hall, Suffolk, and from 1860 took a house in London, at 22 Hereford Square, Brompton.

Just before, however, while in lodgings at Yarmouth, he

printed a remarkable translation from the Welsh of Ellis Wynne's "Gweledigaethau y Bardd Cwsg," or, "Visions of the Sleeping Bard," which he published himself in two hundred fifty copies, printed by J. M. Denew, Yarmouth, with the imprint of Murray, London.

By his wife's death at London, January 30, 1869, Mr. Borrow was much broken, and in a few years returned to Oulton, alone, to die. His effects were sold in 1884 by his much praised "Henrietta," and this is the way we came into possession of one of the most interesting literary legacies of the present century.

ONLY SOME FLIES.

BY MARY TREAT.

V.

DIPTERA—TWO-WINGED INSECTS.

The insects placed in the vast order of DIPTERA, have but two wings, which are nearly transparent and never closed, so they are always ready for immediate flight.

This order includes more annoying creatures than all of the others combined, and yet we could not exist were it not for this class of insects, for many of the larvæ of these flies are scavengers living upon decomposing animal and vegetable matter, thereby vitalizing and purifying the air. Even the annoying house fly in its larval state lives wholly upon the pestilential matter around stables and barnyards. Numerous other species have been constantly at work while in their first form of life, changing the most vile and poisonous compounds into beautiful, dainty winged creatures that live on the nectar of flowers.

The drone flies that dart through the air so rapidly that the eye can not follow them, have all been silently but effectually performing a greater work than all our sanitarians.

In the larva state these curious creatures revel in the most noisome compounds one can imagine. They are so fashioned and made that fetid, polluted mud is to them the very paradise of existence; and thus they become our greatest benefactors. The more we learn of these lowly creatures or of nature's methods, the more visible becomes the beneficent hand of the Creator.

The larvæ of the drone flies are whitish-looking grubs, and each is furnished with a slender tube at the extremity of the body, from two to three inches in length, which looks like a tail, but it is in reality a breathing tube which it hoists above the slimy mud to take in air. The tube is telescopic, and when the creature is alarmed, it is folded as quick as a flash and disappears from sight.

When the larva has become fully grown, it crawls from the fetid mud on which it fed, and buries itself in the earth where it soon assumes the pupa state. In due course of time it is transformed into a creature of light, graceful form, darting about like a bee, which it greatly resembles; now hovering over a flower a moment, then darting to another, until it finds one that has not been robbed of its sweets, then it pauses to sip the nectar; and we who know its former life can only wonder and admire the astonishing change that has been wrought.

The blue-bottle, or meat flies, are too well known to need description. It is amazing how quickly a large carcass will be consumed by the larvæ of these flies. And when we consider the vast number of small animals—quadrupeds as well as reptiles and birds that must be constantly dying—we can begin to appreciate the sanitary work of these flies.

This order also embraces the cosmopolitan mosquito whose home extends over the wide world wherever rain falls and moisture abounds. At times we would like to banish them from the earth, forgetting in our petulance the great work they accomplish in the larva state.

Southern New Jersey is noted for its mosquitoes; it is also noted for its freedom from malaria even in the swamps and low pine-barrens. At certain times of the year the water in these places is swarming with mosquito larvæ that feed upon decomposing matter which abounds in stagnant water.

The life history of the mosquito is full of interest. When the female is ready to deposit her eggs, she daintily alights upon some small floating object on the water, and crosses her hind legs and proceeds to arrange them in a boat-shaped mass. They are all set on end and glued together so firmly that they are not easily separated. Placing them under a microscope we find they are somewhat conical, or spindle-shaped, the larger end or base being in contact with the water. If we dip up some of these little boats and dash them down in the water, they will come right side up, not injured in the least.

No insect is more easily made a subject of study than the mosquito. If we will take a mass of eggs and place them in a glass vessel containing pond water, the life history will be completed in a few days. But we need a microscope to follow it through its transformations in order to see the wonderful beauty it possesses.

When the little larva is ready to leave the egg, it pushes up a circular lid, or door, at the lower end, and launches out into the water. It is so small that it is scarcely visible to the eye, but this is the best time to examine it under the microscope. In order to keep it still, we must enclose it in what microscopists call a live-box, and bring just pressure enough upon it to hold it without crushing.

Its thin almost transparent skin renders the internal arrangement plainly perceptible. The stomach, or digestive apparatus, and the breathing tubes are all visible. The breathing tubes end in a forked, bushy tail, and when the little wriggling larva comes to the surface of the water, it is always tail foremost to take in air. The head is enormously large as if to weight it down. In this stage of its existence it is not remarkably handsome, but, nevertheless, it is a very interesting object.

It moults, or changes its skin, several times and grows rapidly. It assumes the pupa state in the water. In this state it looks like a little dark bundle with a tail. Unlike most insects it is quite active and sensitive, and is as quick to take alarm as the larva, and dives down into the water with the slightest disturbance, and yet it is entirely enclosed in

a pupa case and can not take food; but it does not remain in this condition very long. It bursts the bonds that hold it, and crawling out, stands on the empty case long enough to shake out its crumpled wings, then it is ready for its merry song and flight. Now is the time to place it under the microscope where its beauties will be revealed. The dull-looking, terrible mosquito is transformed into a marvelous creature that strikes us with astonishment and admiration. We find it clothed with a brilliancy and luster that defy description. Like the butterflies, every part of the body and the wings and legs are covered with minute feathery scales, but it far exceeds the butterflies in splendor of coloring.

We have several species of mosquitoes, but usually one kind predominates at a given time. The different species are easily recognized, both by their size and markings. Some are much larger than others and have spotted legs and other distinctions plainly visible to the naked eye, while others appear to be of a dull uniform gray color and quite small. There is great difference in their sagacity and quickness on the wing. Some species are so alert that it is almost impossible to strike them down, while others are so stupid that as soon as they alight are easily killed.

The great majority of mosquitoes never taste blood. Only a few fortunate females that are wafted on the wings of the wind from their great breeding places, annoy and torment us. The males never molest us, they have no piercing lancet to draw blood, and are content with the nectar of flowers.

There are several large Dipterous insects that attack both man and animals. One of the most common belongs to the genus *Tabanus*, and is known by the popular name of green-head. The sharp lancets of these flies cause most excruciating torture. They are most troublesome near the ocean, where they breed in the salt marshes. During August and September a land breeze will bring them to the beach, where they sometimes assail us even when we are in the water. Other flies of this genus, some as large as humble-bees, breed in the salt marshes, and attack cattle and horses, causing the blood to drip from the wounds they make.

On the coast of southern New Jersey is a small island called Five Mile Beach. A few years ago this island was uninhabited except by a light-house keeper. During this period a party of us in search of novelty, chose this beautifully wooded island to spend a few days in rest and recreation.

Among other novelties we found a large herd of wild cattle whose progenitors had been landed there a century before. These cattle had learned how to circumvent the terrible *Tabanus*, by standing in the salt water which reached over their backs. Almost any hour of the day we could see a drove of them in the water, and a field glass revealed to us that they were quietly chewing their cuds, from which we argued that *Tabanus* was not abroad during the night, so the cattle took their siestas and rested in the water during the day. But we were not so fortunate; we could not stay in the water all day, neither could we see in the night, and we did not care to stay behind mosquito netting all the time, as we came to study the charming birds and flora of the island. But these Dipterous creatures held perfect sway and drove us from the field.

Many predaceous insects also help to make up this order. The great *Asilus* fly (*Asilus Missouriensis*) is one of the largest. It has large hairy shoulders, or thorax, while the remainder of the body is somewhat slender and tapering.

I often meet one on the garden walk in the bright, hot sunshine where he has gone with his helpless prey which he

has pounced down upon among the plants. He chooses an open spot to take his meals, where with his prominent eyes that stand out on either side of the head, he can see in every direction. He probably chooses this place to have a good outlook for enemies. I have noticed that the carnivorous insects are much more cautious and wary than the vegetable feeders. Probably their own mode of life makes them suspicious of other creatures. The *Asilus* allows me to approach within a few feet of him and then he darts several yards away and alights and goes on with his meal, very much after the manner of the tiger beetle mentioned in a former article.

Many other Dipterous flies in the larva state are beneficial to the gardener. Some of the most noteworthy are the *Syrphus* flies, which are pretty creatures, banded and spotted with yellow, often seen darting about among vegetation in search of plant-lice, or Aphides, not for herself, however, for *Madam Syrphus* never deigns to partake of anything but the nectar of flowers, but plant-lice are good enough for her fat, clumsy children; so when she finds an infested plant she leaves her eggs scattered here and there along the stems and leaves, and as soon as they are hatched they commence to devour the Aphides which have their beaks fastened in the plant to suck out the sap. But this makes no difference to the little *Syrphus*; he pulls one from its mooring and takes it on his long snout, or proboscis, and proceeds to suck out its juices the same as the *Aphis* did the sap. When the task is completed he throws the empty skin away with a sudden jerk, and soon secures another, thus accomplishing an incredible amount of eating in a short time. He very soon clears a space around him and hitches along to new and better feeding grounds.

Like the lady-bugs the different species of *Syrphus* flies choose different kinds of Aphides for their young to feed upon. Two or three species live upon the dark colored ones that frequently infest the stems of our chrysanthemums and other composite plants, while some always select the green *Aphis* as the only proper food for the young *Syrphus*.

Parasitic flies also help to swell this order. The dull colored *Tachina* flies—of which there are many species—resemble the house fly, but are more hairy. Only those who are trying to make a collection of the Lepidoptera are aware of the work these flies are accomplishing. They destroy immense numbers of injurious caterpillars, keeping them in check, and helping to make it possible for us to raise fruits and vegetables.

The mother fly alights on a caterpillar and deposits two or three eggs near the head, and then goes to another and another until all are disposed of. She is sagacious enough to place them out of the reach of her victim's mouth. The eggs soon hatch and the tiny larvæ eat their way into their host, where they live and riot on the substance that would otherwise go to make the future moth or butterfly.

The little parasites never devour the vital part of the caterpillar, so it is able to live its allotted time and go into the chrysalis stage; and if it is the larva of a moth, it first spins its cocoon, and there is nothing externally to show the ravages made within. So we gather these cocoons and chrysalids, but instead of a moth or butterfly coming out, we get only some *Tachina* flies for which we ought to be devoutly thankful although disappointed in our prize.

But this order is not composed wholly of beneficial insects. It contains some terrible scourges, but lack of space forbids going into details. The famous Hessian fly is found here, also several other small flies that attack root crops, such as the onion, beet, carrot, etc. The long legged crane fly that injures grass lands is also a Dipterous creature.

THE GERMANS IN AMERICA.

BY PROFESSOR CALVIN THOMAS.

The foreign born population of the United States amounted in 1880 to a little more than thirteen per cent of the entire population; and of this number considerably more than one-fourth were born in Germany. Since 1880 a continuous stream of German immigrants has been pouring into the ocean of our social and political life—a stream larger in its aggregate volume than that proceeding from any other country, not even excepting the Emerald Isle.

It is to be remembered, too, that the above figures take no account of Austrian or Swiss Germans or of the native born children of German parents. If we include these the German element of our population is seen to be something enormous. There are regions in several of our cities where the strayed traveler might readily imagine himself lost in Berlin or Leipsic. In short, our Teutonic cousins are with us in immense numbers, and they keep coming; and they bring with them their customs, their habits of thought and feeling, their prejudices, and their prepossessions. More than six hundred German newspapers minister to their journalistic needs, and numberless parochial schools are training their children as children are trained in the fatherland. The politicians experience trouble over the German vote and try to blow both warm and cold at once when the subject of beer is mentioned.

What now is to be said of this element of the American population? Let us glance at the history and character of

this prodigious influx. Let us see what it is that has induced such myriads of Germans to leave their European home and cast their fortunes with the great republic of the West. What have they done for the land of their adoption? What of good and—if so be that there is an account on that side of the ledger—what of bad have they contributed to the national life?

Even before the Revolution, Germans had commenced coming to this country in considerable numbers. The principal goal of these early settlers was Pennsylvania, and they came largely from the Palatinate, where long-continued political troubles had rendered the abandonment of the fatherland comparatively easy. The year 1754 was one of large emigration from south-west Germany and is said to have landed as many as five thousand Germans at Philadelphia.

The idea had already at this time gone abroad that America was a great "refuge for the oppressed of all nations." Speaking of the year 1773, Goethe says in "Dichtung und Wahrheit," "America was at that time even more than now (say 1816) the Eldorado of those who found their situation for the time being oppressive." This remark is made in mentioning a report that had reached him to the effect that his betrothed, "Lili", whose parents disliked him, had at one time expressed a willingness to break away entirely from the fatherland with all its harassing social obstacles to

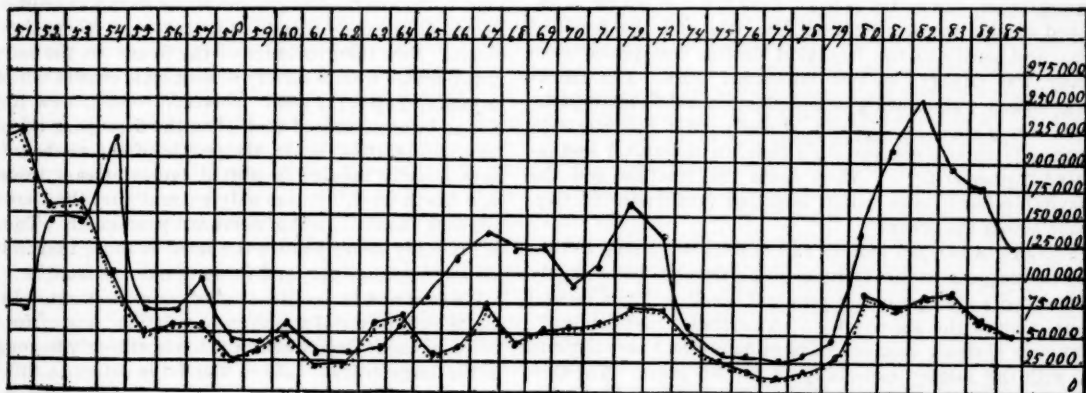


Table showing German and Irish Immigration from 1850 to 1885. Continuous line—German; dotted line—Irish.

the course of true love, and to follow her lover to America. It almost takes one's breath away to think of all that might and might not have been if the fair Lili's idea had been acted upon, and the future monarch of European letters had in his early manhood crossed the sea to become the founder of a line of Pennsylvania "Dutchmen".

With the achievement of American independence, the glamour of the New World increased, but for all that there was but little emigration from Germany during the years that immediately followed the Revolution. There were various causes for this, but the chief one was probably the reports that came back, true reports, too, of the appalling hardships which were suffered by emigrants on their way to the New World.

After 1820, but not before, we have statistics of immigration.

During the decade 1821-30, the record shows that 6,761 Germans landed on these shores, France sent more of her people, and Ireland, nearly eight times as many of hers. In German writings of this period we find occasional expressions which indicate that the Western republic had lost some of its ideal prestige even for liberal minds. Thus the poet Lenau visited the United States in 1832 and returning in disgust after a year, pronounced the country a "land full of fantastic humbug." So, too, Heinrich Heine, who, it would seem, should have been a friend of the republic, writes thus of thoughts that passed through his mind in 1830: "Or shall I go to America, that monstrous prison of freedom, where the invisible fetters would oppress me more painfully than do the visible ones at home, and where the most repulsive of tyrants, the rabble, holds his rude sway?"

But there seem to have been about this time a goodly number of Germans who were less afraid than Heine of fetters that were invisible. In the decade 1831-40 our German immigrants numbered 152,434, and in 1841-'50, no less than 434,626. It may be of interest to mention incidentally that the other great replenisher of our population, Ireland, contributed during the two decades just mentioned, respectively 207,381 and 780,719 souls. By the census of 1850 it appears that there were then in the United States 583,744 persons who were born in Germany. Those born in Ireland numbered 961,719. The record of German immigration from 1850 to 1885 is traced by the continuous line of the foregoing diagram. For convenience of comparison the curve of Irish immigration has also been drawn with a dotted line.

Let us now endeavor to understand the fluctuations apparent from this chart. The vast immigration of 1851-54 was very largely due to the distress which, in Germany, followed the revolutionary outbreaks of 1848-49. The reaction against all kinds of liberalism had set in with resistless force. German blood had been spilled by Germans, many able men were in exile on account of their political convictions, and the partisans of absolutism were in possession of the field. It was for multitudes a time of uneasiness and gloom, and the political *misère* of course acted unfavorably upon the material prosperity of the country. And just at this time, as if to invest the New World with new and fabulous charms, came the tidings of the golden sands of California.

During the period of our Civil War, it will be seen German immigration fell off, reaching its lowest ebb in 1861-'62. With the conclusion of the struggle it began to increase, and the years 1866-'73 were again a period of maximum immigration, due partly to the "flush" times which intervened in this country between the war and the panic of 1873, and partly to the fact that during this period Germany was engaged in two important wars. The recent large influx, culminating in the phenomenal figure of 1882, is to be explained in this way: directly after the war with France, Germany enjoyed for a time an unnatural and inflated "prosperity". Then came the reaction and the inevitable hard times which impelled multitudes of Germans across the ocean.

Patriotic American writers and orators often seek to convey the impression that German immigration is quite largely influenced by a species of political idealism, by a mental conviction of the superiority of American "institutions". But such abstract motives have probably had very little to do with the matter, especially in recent years. The Germans as a people are loyal to monarchical ideas. The number of republicans among them has never been great and is now probably growing smaller. Of course I am not speaking here of socialists or social democrats. Furthermore, the Germans now enjoy all the blessings, such as they are, of a representative constitutional system, and while they have an imperial Hohenzollern and an imperious Bismarck at the head of affairs, yet the truth is that the German government to-day responds to the touch of the people no less surely and rather more speedily than does our own. Except the forced military service, it is difficult to see where the exactions of government press more heavily upon the German in Germany than upon the American in the United States.

If now we desire to know in what parts of the country the Germans have preferred to settle, the compilations of the tenth census give us the necessary data for the year 1880. The following table presents a list of the ten cities which then had, in absolute numbers, the largest German pop-

ulation. These numbers found in the first column are of course no longer accurate, but the ratios found in the second and third columns are probably much the same now as in 1880:

The ten states having the most Germans in 1880.	Total German population.	Percentage of Germans to total population.	Percentage of Germans to total foreign born population.
New York;	355,913	7	29
Illinois,	235,786	8	44
Ohio,	192,597	6	48
Wisconsin,	184,328	14	45
Pennsylvania,	168,426	4	28
Missouri,	106,800	5	50
Michigan,	89,085	5	23
Iowa,	88,268	5	34
Indiana,	80,756	4	56
Minnesota,	66,592	8	25

From these figures it appears that the Germans abound especially in that part of the country which was once the great North-western Territory and in the states contiguous thereto. They have in general avoided New England and the South. How marked this avoidance has been can be seen from the fact that the entire German population of the New England States was, in 1880, only 36,348, or a little more than half that of Minnesota. The ten states, Alabama, Arkansas, Florida, Georgia, Mississippi, North Carolina, South Carolina, Tennessee, Virginia, and West Virginia footed up but 31,915 Germans, and of these nearly a fourth were found in West Virginia. On the other hand the four states of Kentucky, Louisiana, Maryland, and Texas showed a German population of 128,716 of whom nearly half were found in the cities of Baltimore, Louisville, and New Orleans.

The causes of this distribution are in a general way, not hard to discover. Emigration tends to run in beaten paths. People follow their friends or predecessors whom they know about. Now the avoidance of the South in the early days is explicable from a variety of economic causes which may be summed up in the word "slavery." As to New England, it is to be remembered that when the first great tide of German immigration set in, the people of the sea-board states were already moving in a still larger stream toward the new North-west. It was only natural that the German immigrant should join the westward procession. The causes of his doing so were much the same as those that influenced the native American, and those causes are familiar.

We turn now to another class of considerations. In studying the character of a foreign population, it is of interest to know in these days whether it tends strongly to congregate in the large cities. Life in the large cities is different in many ways from life in the country or in the small towns. It surrounds a man with a different set of influences and tends to the production of a different type of citizenship. The massing of clannish hordes of indigestible foreigners in our great cities, is becoming a great and portentous evil. What then is to be said of the Germans in this regard? It should be observed that we have to do here with two different things, namely, clannishness and simple appetency for the great cities. The latter can be treated with facts and figures, the former can not, or at least not so easily.

Let us put this question: Given a hundred German immigrants arriving at New York, how many of them, according to past experience, will settle in our large cities? And then in order to get any instruction from the answer to this question, we must have similar information about other representative classes of the population. But what are our "large cities"? Fortunately, the census gives us a mass of data regarding our fifty principal cities, the list beginning with New York and ending with Denver which had, in 1880, a

total population of 35,629. If we include these fifty cities in our survey, the results should be accurate enough for all practical purposes. The following table presents the facts for nine different classes of population :

Class of Population.	Total Number in United States.	Number in fifty largest cities.	Percentage.
Native Americans,	43,475,840	5,463,556	13
Total foreign born,	6,679,943	2,331,228	35
Norwegians,	181,729	17,985	9
Swedes,	194,337	32,819	17
Dutch,	58,090	14,515	25
Germans,	1,966,742	773,542	39
Irish,	1,854,571	847,428	46
Poles,	48,557	25,936	53
Italians,	44,230	27,118	61

From this table it appears that the Germans have a much greater appetency for the larger cities, than have native Americans. They have even a greater appetency than the average of all foreigners, but are less fond of urban life than are the Irish, the Poles, or the Italians. If it be asked what the cities are where the Germans are most numerous, here is a list of the first twelve in the order of their pre-eminence in absolute numbers of Germans. The figures indicate the percentage of Germans to the total population of the city. New York 13, Chicago 15, Philadelphia 6, Brooklyn 10, St. Louis 13, Cincinnati 18, Baltimore 10, Milwaukee 27, Buffalo 17, Cleveland 14, San Francisco 8, Detroit 15.

More difficult to deal with is the subject which I have called "clannishness," by which is here meant not merely "flocking together," but rather the inability or the unwillingness on the part of a people to adapt themselves to the conditions of American life; the persistent holding aloof from any intelligent interest or participation in American affairs. This is, as before remarked, a subject which can not easily be treated by means of facts and figures; it is rather a question of personal judgment and observation. My own judgment is that while the Germans exhibit a high degree of appetency for life in the large cities, they can not justly be termed clannish in the sense above defined. On the contrary, they are one of the most readily assimilable of all the races that contribute to our heterogeneous population. They cling tenaciously, it is true, to the language, the traditions, and the customs of the fatherland, and this is entirely proper. Americans are sometimes unreasonable in their demand that the European who becomes an American citizen, should break at once and radically with all that he has been attached to in the past. But it is not an admirable trait in a people that they should be too ready to denationalize themselves. What is admirable is that they show themselves able to cling to what is good in the old, while readily and anxiously assimilating what is good in the new.

Now this particular ability, the Germans, as a people, possess in a high degree. Historically they have shown themselves in their own country better able than any other great civilized people to appreciate and appropriate foreign ideas, customs, and elements of culture. This capacity has at home occasionally played them an evil turn, but in America it is productive of nothing but good, since it enables them to become in a short time good American citizens without renouncing the legacy of their own past as Germans. The ability to do this of course implies intelligence, while clannishness goes hand in hand with ignorance.

That the Germans are as a rule an intelligent part of our population can be shown statistically in an indirect way; for it is a fact that in the very portions of the United States where the Germans are the strongest, the percentage of illiteracy is the lowest. I am far from seeking to imply that the Germans are responsible for this state of affairs; the

point is that they have at any rate not brought down the average of popular intelligence.

It is always a somewhat precarious business to attempt to criticise an entire people and to point out their good and bad qualities. Individual experience is likely to present many exceptions to any general statement that can be made, and so the statement itself comes to appear doubtful. The more experience one has of the world and of the different civilized peoples in it, the better one knows that what is written and said of national characteristics, except by observers of very exceptional character and opportunities, is very likely to be rubbish. So it is, perhaps, just as well that I have but little space left for this part of my subject and that I can do nothing more than present a few of the *pros* and *cons* of German character as I myself see them, and leave the statements without argument or amplification to be judged and summed up by my reader according as they shall strike him.

First then, the Germans in America, are, as a rule, an industrious, honest, and thrifty class of the population. They work and they "get ahead." They probably contribute less than their *per capita* share to our prisons and poor-houses. German tramps are not abundant. In public and private life the Germans stand for integrity and fair dealing and where "boodle" is king they are but sparsely represented.

They are, as a people, much given to thinking. Even the less highly educated among them are prone to theorize and to go into the rational grounds of things. The German loves the appeal to argument and is fond of getting down to first principles. On the other hand the great historical vice of the entire Germanic race, intemperance in drinking, flourishes painfully among the Germans of to-day. The prodigious increase in the American consumption of beer, which has been going on for the past quarter of a century, has been in the main due to the presence of large numbers of Germans among us. They have used more and more of the beverage themselves and have taught their American cousins to do likewise. This is a sociological fact of great significance—altogether baneful significance, most people would say—although it is not to be forgotten that beer has prevailed continually at the expense of beverages that are worse.

In general the Germans have been and still are a powerful solvent in the disintegration of Puritanism which has long been going on. They have not the Puritan tradition behind them and do not like it, whether it manifests itself as a system of beliefs or as a code of observances. Where Germans predominate, the Puritan Sabbath has to give way. The Germans are prominently represented in every field of industry, both manual and mental. They have added enormously to the intellectual forces of this country and they have furnished us with vast numbers of good workmen, skilled and unskilled. On the other hand they do much more than their share of retail liquor selling and they have a painful pre-eminence in supplying us with those seditious "oral laborers" and ranting revolutionists that now infest many of our cities. It is not pleasant for an admirer of the German people to read over the names of the anarchists lately condemned in Chicago.

But one of the most important and far-reaching, though subtle and quiet, effects of the presence of large numbers of Germans in the United States is this: they have been at least partly responsible for the now almost universal cultivation of the German language and literature in our schools and colleges. Thus a race is growing up, many of whom have drunk copiously from that fountain of high culture and inspiring idealism known as classical German literature. This is an altogether priceless gain, a blessing without drawbacks, and an earnest, let us hope, of good things in the future.

"THROUGH NATURE UP TO GOD."

BY MARY LOWE DICKINSON.

Up through the hush of dim cathedral arches,
In countless temples rings His praise to-day ;
For thee, these drooping boughs of shivering larches,
Between thee and the sky, make place to pray.
Far off, the echo of unnumbered voices,
The whole world's prayers, make murmur like the sea ;
Think ye the God whom mighty praise rejoices,
Hath not a listening ear for thee, for thee ?

Bends He to hear the tide of music, swelling
From countless multitude and eager throng,
And answers not the silent love upwelling
From hearts whose sobs are changing to a song ?
Full sweet, indeed, may be the solemn shadow
Of His own courts, where faint souls feel Him near ;
But look ! His smile is on this sunlit meadow,
And every green leaf whispers, "God is here" !

Oh ! sore sad hearts, and eyes so dim with weeping,
He hears thy call ; and sky, and cloud, and sod,
And stream, and leaf, all safe in His dear keeping,
Answer, "Come hide thyself with us, in God" !
Let the great world go by ; in His safe hiding,
It shall not jar thee with its strife and noise ;
Hide thee in Him ; then He in thee abiding
Shall make thy soul with Nature to rejoice.

PUNDITA RAMABAI.

BY FRANCES E. WILLARD,

President National W. C. T. U.

I. HERSELF.

Those modern apostles of every thing good, Mr. and Mrs. Joseph Cook, made me acquainted with Pundita Ramabai. Afterward on my invitation she came West, signed the pledge and put on the White Ribbon, and is to-day Vice-president for India of the World's W. C. T. U.

Hence it is fitting that I tell something of her story to Chautauquans—indeed she said I might, and gave me data, varied and invaluable. But I am bound to add, she showed extreme reluctance to being "written up." The self-effacement of centuries has imparted its "set" even to brains so fine and rare as hers. But when I tried to picture to her that in this land and age we think that the more one can know about good people and their work, the better ; that the world grows less cold each day, and more like a warm family fire-side where each is interested in the other's character and fortunes and helped forward in his own by the knowledge of that other ; that the press is but an "open letter" passing from hand to hand, making us better acquainted and less shy ; when all these considerations were presented, the gentle Hindu said, "Do as you will with me, only help my college for women all you can."

So here she stands before us—a young woman of medium height and ninety-eight pounds weight ; not thin, but small-boned, muscular and lithe, straight as an arrow, with action quick and graceful. Her simple dress of gray silk, guiltless of accidental humps and trains and furbelows, with boyish turned down collar, and her native "chuddar"—the white wrap of the East—attest her freedom from the bondage of mantua-maker and milliner. The spirited pose of her head, when the chuddar is removed, gives fullest revelation of her character. The close-cut, blue-black hair clearly shows those noble outlines where perception, conscience, benevolence, and indomitable purpose hold their lofty thrones. She has dark gray eyes full of light, a straight nose with a tiny tattoo between the eyebrows, high cheek

bones, mobile lips, and perfect white teeth. She can trace her Brahmin ancestry a thousand years ; they were all strict vegetarians and never tasted wine, nor does she know the alcoholic flavor (except through the communion), although "for other's sake" she signed the pledge ; and she has broken her caste in many minor ways, such as eating with Christians. The Pundita can not abide the taste of animal flesh—or anything "cooked in grease," and marvels much how persons of refinement can tolerate it in their houses. Her food is of cereals, vegetables, and fruit. But so unobtrusive is she, in all these—to my thinking, at least—beautiful peculiarities and in the habitude of an immaculate cleanliness—that except as she is closely questioned, one would hardly note her mode of life as peculiar.

She is delightful to have about ; content if she has books, pen and ink, and peace. She seems a sort of human-like gazelle ; incarnate gentleness, combined with such celerity of apprehension, such swiftness of mental pace, adroitness of logic, and equipoise of intention as make her a delightful mental problem. She is impervious to praise, and can be captured only by affection, to which, when genuine and delicate, her response is like that of the rock to Moses' rod. She is full of archness and repartee, handling our English tongue with a precision attained by few of us who are to the manner born. But I must repeat that her gentleness exceeds any other manifestation of that exquisite quality, that I have yet seen: This seems to be her motto : "Has any wronged thee ? Be bravely avenged ; slight it, and the work's begun ; forgive it, and 'tis finished."

This tenderness, all-embracing as to the human race, extends with her to every sentient creature. She was so grieved over my prairie hens and ducks recently brought home from Dakota, and hanging head downward in the dining room that I put them out of sight ; and as for flowers she thinks we ought to let them grow and to ad-

mire them in their bright, living beauty, rather than to pull them from their stems. The wearing of birds on women's bonnets seems to her a pitiable vulgarity.

When we recited verses at family prayers, she could not, on the instant, think of one, and my mother told her to repeat some Sanskrit precept, which she did, with a quick translation, saying, "Madam, you have a broad and generous spirit." She knew her poets were usually spoken of as "heathen," and not to be for one moment tolerated at a Christian fire-side. When she spoke in our Sunday Gospel Meeting of the W. C. T. U. at Evanston, I asked her what hymn she preferred, and in her clear, earnest voice she instantly replied,

"I heard the voice of Jesus say
Come unto me and rest."

But by a *contretemps* the regulation missionary hymn was given out, "From Greenland's icy Mountains." Standing beside her I scrawled the words, "Take notice, this is none of *my* selecting." Just then the audience was rolling forth, "Where every prospect pleases and *only man* is vile." A comment not specially delightful to one whose relatives were "heathen." Volumes were spoken in her swift, half-indignant, half-pathetic smile.

In the speech she made that day, she responded to my earnest persuasions that she should "tell us of her:elf." She spoke in glowing language of her parents, saying, "If any one wishes to say that my father, so eager to learn of God, and my mother so tender and sweet, have gone to hell because no Christian ever reached them with the glad tidings of Christ, I have only to tell you never say so in my presence, for I will not hear it, and I can not bear it."

The Pundita is a woman-lover not as the antithesis of a man-hater, for she is too great natured not to love all humanity with equal mother-heartedness, but because women need special help, her zeal for them is like a quenchless fire.

Her brain has the subtlety that comes of her Brahmin-caste inheritance and life-long studies. My gifted young neighbor, James Hatfield, one of the most scholarly graduates of our university, and author of a Sanskrit grammar, talked with the Pundita about some intricacies of that language which had puzzled him, and told me that her learning and penetration were surprising; her allusions to classic books and authors altogether beyond what is usual even among scholars.

My mother wrote of her in her "Journal":

"The Pundita Ramabai is a marvelous creation. She has a surprisingly comprehensive intellect; is as open to perceive truth as the daisy to the sun; with face uplifted she marches straight into its effulgence, caring for nothing so she find the eternal truth of the eternal God—not anxious what that truth may be."

II. HER HISTORY.

Ramabai is the daughter of a Marathi priest. In his youth he saw his preceptor teaching Sanskrit to a royal princess and resolved that he would thus teach his own wife. But the relatives on both sides looked upon this as hardly less than insanity. They doubtless said, with a Hindu who was criticizing the missionaries, "Having determined to teach the women, we shall next find you going with your primer to the cows." There was no peace in the house and our liberal-minded Marathi priest gave up the unequal contest. But a few years after, his wife died, and on one of his pilgrimages he met at a sacred river, a learned Brahmin whose lovely little girl he married and being three times her age, he found it more easy to do as he would about her education. She was very bright, and glad to

learn, but after a while his strange course excited so much comment that he resolved to retire from the world and carry out his ideas without further molestation. He accordingly sought a home in the forest of Ganganine on the Western Ghats, in Hindustan, and here on the 23rd of April, 1858, Ramabai was born. She lived in entire seclusion and the consequent enjoyment of out-door air and exercise; she was taught by the mighty ministries of Mother Nature, who has stamped her sanctities on this impressionable soul. Her earliest recollections are of the birds singing in the morning twilight, at which time her mother, busy during the day with household cares, as she had several other children and step-children, was wont to take little Ramabai in her arms to teach her the Sanskrit language. In this way and as they walked, later on, thousands of miles on pilgrimages to sacred shrines, Ramabai learned twenty thousand verses from the poets and sayings of the philosophers.

Before she was sixteen this gifted girl was left an orphan, and traveled several years with her brother, a noble young man who sympathized with her in the determination she had made to devote herself to the elevation of her countrywomen. The genius, learning, and devotion that she evinced, gained for her a wide celebrity. She was the Anna Dickinson of her time, and the newspapers heralded her exploits, usually with approbation. Visiting Calcutta she was invited by Keshub Chunder Sen to come and see his wife and daughters. He presented her with a copy of the "Yajurveda," asking if she had read it. But she quickly answered, "No, I have been taught that a woman is commanded never to read the sacred books." He said nothing, but smiled significantly, and she saw that he was more liberal than her own father had been. He also gave her a volume of selections from the sacred books of all nations, in which she read, for the first time, Christ's Sermon on the Mount. For it is not from the "Brahmin caste" that our missionaries make converts; as in all countries and lands, the intellectual and cultured class is most difficult to reach. As Ramabai says, "If they haven't much money, they still have what to them are 'great possessions'—in their ancestry, traditions, knowledge, religion, to which they are as devoted as we to ours, and most of all to their caste."

Ramabai was never a member of the Brahmo-Somaj, but perceiving its theism to be higher and better than her Hinduism, she became a convert to its ideas and broke her caste, for which she received the anathemas of her people. But she had one of the bravest souls ever enshrined in clay, and so went on her widening way, unperturbed by the criticisms of her people. She lost her brother and was once more sorrowful, but kept steadily to her work of traveling, lecturing, and writing in the interest of Hindu women. The English admired and trusted her. Before their high commissions her word was taken as authority concerning the needs of those for whom she labored with unselfish devotion. She urged that native women should be trained as physicians and taught to teach. Measures were introduced having these ends in view, and as a sequel to the society formed by her among leading Brahmin ladies of Poonah, that city now has not only primary schools for girls, but high schools; while Bombay has several high schools, and Calcutta the "Victoria" school, conducting to the university.

In the latter city, learned pundits (professors in the university) proceeded carefully to examine into her acquirements, and as a result, conferred upon her the degree of Saravati. This made a stir throughout the empire, as no woman had ever received such a degree up to that time. Soon after, Ramabai married a Bengalese gentleman, a lawyer whom she freely chose—this being an instance almost with-

out precedent. He did not belong to her caste and she suffered much criticism on this account. She taught him Sanskrit and he gave her English lessons. She called him by his first name which was a dreadful thing in the opinion of the women round about. (They lived in Cachar, Assam.) She did not specially wait upon him but took her meals at the same time, which was another mortal sin. She had already determined to go to England and study medicine, and he agreed to help her all he could. But he died suddenly of cholera, when they had been but two years married, leaving her a widow with an eight months' baby, when she was but twenty-four years old. But, though her protection and support were thus suddenly cut off, Ramabai did not despair. She sold their little home, paid off the debts, wrote a book which brought her money enough for the journey, and sixteen months after her husband's death set off across the unknown seas for England. This was in 1883. She found that a slight deafness, the result of scarlet fever, would prevent her from studying medicine. Professor Max Müller and other learned men took up her cause. She was made professor of Sanskrit in Cheltenham College, where she remained until 1886, when Dr. Joshee, who was her cousin, a lady of high caste, was to graduate from the Woman's Medical College of Philadelphia, and the Pundita came over to see her and to study our educational methods. The death of Dr. Joshee soon after she returned to India, was a heavy blow to Pundita and to the women's cause in Hindustan.

While less broad and learned than Ramabai she had great talent and a devoted spirit. She never broke her caste, but adhered closely to her customs and religion, believing that she could thus reach the high caste Hindu widows in their isolation, misery, and pain. Ramabai has thoroughly studied the kindergarten system, has lectured in our principal cities, and has written a remarkable book entitled "The High Caste Hindu Woman," in the eighteen months of her stay in America. Dr. Rachel Bodley, Dean of the Woman's Medical College, Philadelphia, in an introduction to this book, which can not fail to enlist every reader, says that she never read one more remarkable. It tells of women whose only and unpardonable crime is having been born at all, and who are all their lives accursed in the eyes of their kinsfolk because death took away the boys to whom they were betrothed in infancy, and they are held to be the ones who caused this loss and grief in their prospective husbands' homes. It tells of their bondage from which suicide and shame are the only sources of deliverance, and it tells, in burning words, of Pundita Ramabai's undying purpose to work out their deliverance by means of a Chris-

tian education—not technically, but really such; "not the dead letter, but the living gospel," to use her favorite phrase.

The book contains an outline of Ramabai's own life, and fine photographic likenesses of herself and her cousin, Dr. Joshee. At present the Pundita is in Philadelphia, writing the text-books for her school which she firmly believes herself divinely called to establish for high caste Hindu widows in her own land. She goes out lecturing on this behalf, and no one can hear her without a hearty God speed.

III. HER PURPOSE.

The Pundita Ramabai became an avowed Christian while in England, was baptized, and declared her acceptance of the Apostles' Creed, and her belief in Christ as the Master and Redeemer. But her acute mind finds it difficult to choose among the sects, so she announces herself as being in harmony with all and has joined none. But every Christian grace blooms in her life, communion with God seems her most natural habit, and love to Him and all that He has made, her atmosphere. She wishes to found in India a school for high caste Hindu widows, and asks good people of every name, to help her. But she is not under any "auspices"; no denominational missionary board can consistently take up her enterprise, nor does she wish it. Were she more worldly-wise, she would avoid this hindrance by attaching herself to one of them and accepting their counsel and their money together.

But, earnest Christian though she is, the Pundita is a woman of "views" and will defend them to the last. She believes there is room for this new agency; that through the plans formulated by a Christian Hindu widow who knows the inner workings of that caste, its members may best be reached. I have seen the harsh criticisms in native papers of India, against her as a "weakling," because she had forsaken "the ancient faith" for Christianity. I have also seen and heard sharp criticisms here because she "didn't join some church."

But her circumstances are peculiar, her sincerity unquestioned, and I have hoped that the Woman's Christian Temperance Union might help to solve her problem. A committee has been formed, with the Rev. Dr. Phillips Brooks at its head, which will endeavor to help on this enterprise.

I can not help cherishing the earnest hope that under the Pundita Ramabai's Christian sway, women never yet reached by our appliances may be loosed from the prison house of ignorance, lifted out of the habitations of cruelty, and lead from their darkness into the marvelous light of that gospel which raises woman up and with her lifts toward heaven the world.

AUSTRALIA.

BY C. de VARIGNY.

Translated for THE CHAUTAUQUAN, from the *Revue des Deux Mondes*.

The area of the whole Australian continent, including New Zealand and Tasmania, is equal in extent to two-thirds of Europe. Although upon this great surface there are only 3,000,000 inhabitants, the yearly imports surpass \$200,000,000, and the exports, \$240,000,000. In less than a century, Melbourne with its 284,000 inhabitants, Sydney, with its 200,000, Adelaide, Brisbane, Sandhurst, and Ballarat have become important centers of production and consumption. These 3,000,000 colonists possess 8,000,000 cattle, 78,000,000 sheep, and 7,000,000 acres of land under cultivation. In forty years they have taken from their gold mines

more than \$1,400,000,000, and, taking one year with another, they export about \$60,000,000 worth of wool.

To the economist, or to the observer anxious to search out the causes of the prosperity of nations, Australia offers an interesting field of study. For a long time it was believed that the great impetus which so rapidly lifted this country into wealth and prosperity was given by the convicts transported from England. On the contrary this impetus dates from the day when the free colonists felt themselves numerous enough and strong enough to demand from England that she should cease to send out to her new colony

the overflow of the prisons and the scum of criminals. This is not saying that none of the 120,000 convicts which she had transported to this distant land since 1788 had been of any use. They had served as the foundation in this strong construction. They played the rôle of sills, buried in the substructure, upon which the edifice was raised. They explored and broke up the new soil, laid out roads, drove back into the interior the Tasmanians, and cleared the land upon which 1,300,000 free emigrants came later to plant their homes.

That a country as large as England should find within its borders, about 120,000 scamps to deport to the other side of the globe, is not surprising; but that it should contain more than a million inhabitants desirous of settling in a colony to which a primitive population had given a bad renown, would be most extraordinary if one did not take into account the increase of the population, their migratory instincts, the fertility of the Australian soil, and finally, the discovery of its gold mines.

It was in 1837, at the time of the accession of Queen Victoria to the throne of England, that serious attempts were made toward colonizing Australia. The principal industrial factor was the raising of sheep. The first attempts made by the free colonists gave excellent results. London was the great wool market; it would absorb at a remunerative price the products of the Australian sheep shearing. This kind of industry demanded small capital; the land was favorable and without limits; and the labor required, not onerous. Above all, this occupation did not call for preliminary education nor for long apprenticeship; in a few months all necessary experience could be acquired. The nomadic life always requiring them to be in the open air, was agreeable to a population of young emigrants, active, passionately fond of exercise, of horsemanship, and whom the solitude of the large farms would not appall. Not very social by nature, eager for independence and space, the English colonist, especially when the youngest of the family, found there, under the clearest sky, in a most fertile country, the rude exercise, and the long journeys for which he had in his youth contracted the taste and habit in his paternal shire.

Under this auspicious climate the flocks multiplied with remarkable rapidity. To find vacant lands the new comers were obliged to push always farther into the interior, driving back the indigenous Tasmanians, who became exasperated at being dispossessed, and took vengeance in robbery and, sometimes, in murder, and who, tracked without pity by the invaders, in their turn treated them as savage dogs, lying in wait, treat their prey. The absence of all inclosures rendered depredations easy, and required a constant surveillance. It was necessary to secure vast regions defended by natural barriers—streams of water, or sandy plains—in order to retain their flocks.

The early colonists were ignorant of the processes since employed of preserving the meat and preparing the tallow for market, processes which now secure the sheep-raisers from losing anything of their products, and make them contented with less extended tracts of lands and smaller flocks. Wool was their only revenue, and their wealth was measured by the number of sheep they possessed. The excellent organization of these great pastoral farms, is curious. We borrow from M. Bourdil the following, which gives an exact description of the kind of life led by the farmers and the men in their employ. He cites as an example the station of Bell-Trees:

"It contains 284,000 acres divided by fences into farms of about 3,000 or 4,000 acres each. Upon this vast

surface are 80,000 sheep, 8,000 cattle, and twenty-five or thirty men. The staff is composed of a manager and store-keeper. The men are divided into shepherds, stockmen, and boundary riders. These last are in larger numbers when the property is enclosed. Mounted upon good horses, furnished with tools and iron wire, they repair the fences. The shepherds and stockmen, on horseback, move the flocks from one field to another, as the pasturage requires. The sheep of the station are all collected once a year, at the time of shearing. The shearing hall of Bell-Trees holds 2,500 sheep. Twenty-five skillful shearers clip the wool from this number in a day. A classifier of wool, an important specialist, separates the fleeces required for the market in London and those suited for French fabrics."

These great undertakings had a modest beginning. A few hundred dollars were sufficient for the emigrant to procure for himself the sheep which in a few years would increase to a considerable flock, and to rent at a moderate price the land necessary for pasturage. Oftener the colonist began by engaging himself at a low price upon a station already in full operation. In one year he would become conversant with the business, and with the experience acquired he would buy, in his turn, a certain number of animals, place them upon his land, and begin with one or two assistants, sheep raising upon his own account. Examples of rapidly acquired fortunes are numerous in Australia, and they explain the enormous numbers of flocks of sheep and herds of cattle found in the colony, numbers out of all proportion with the population.

Contrary to what usually occurs in a new country, the cost of living is comparatively low in Australia. This important consideration determines many emigrants to settle there. At a very low rate the laborer procures, even in the cities, a copious repast of soup, meat, vegetables, butter, and tea, the whole of good quality. Imported articles cost, it is true, more than in Europe; but by the colonist on the stations, by the workmen in the cities, by all people in the lower ranks of life, the consumption of these articles is limited, and the difference in price is more than compensated by the higher wages.

The discovery of gold in 1851 did not produce in Australia and England the same perturbation as that caused in the United States and Europe by the gold mines of California. The fantastic prices witnessed there from 1848 to 1855 were not possible in a country where the soil produced much more than the population could consume. Speculation was forcibly limited to the dealing in ores, and was withheld from establishing those monopolies in the necessities of life, which in California enriched a certain number of speculators to the detriment of the miners.

This discovery of gold, however, excited a great influx of European emigrants, but they were recruited principally from the population of Great Britain. California had already, a few years before, turned to its own profit all that class of persons whom Europe and the New World counted adventurous spirits, eager for new fortunes. This new land, then unknown, without government and without laws, offered to all the ambitious a field larger and more seductive than an English colony in the bosom of the ocean. Nevertheless, Melbourne and Sydney tripled the number of their inhabitants, and Ballarat and Sandhurst sprung up in the mining districts.

From this epoch also dates the introduction into Australia of a new factor—the Chinese race. This immense empire of three hundred million inhabitants, whose gates Europe forcibly opened at the mouth of the cannon, allowed to

escaped through the breaches thus made, the surplus of a starveling population. They were dying from want behind the barriers which Asiatic policy had elevated between the the empire of China and the rest of the world. These emigrants shortly overran California, as they did, a few years later, Australia, Peru, and Chili. Fleets of emigrants, patient, industrious, economical, finding something to glean where the white race was not able to gather anything, are constantly leaving her shores. They are unaffected by the influences of climate which act so powerfully upon other races.

In Australia, as in California and other parts of the United States, are to be seen the results of Chinese labor. In this English colony these Asiatic people have made themselves indispensable, having monopolized nearly all the small trades, including those which are most repugnant, and which Europeans avoid, feeling that they demean themselves while prosecuting them. The Chinese not only make a living while pursuing them, but they amass dollar after dollar, until the day comes in which, giving full play to their ambition, long held in check, they are able to engage in commerce, to buy and sell and increase their capital. Were it not for opium, they would conquer the world by the power of their sordid economy, and the complete absence of scruples and dignity.

What fate awaits the native inhabitants of Australia, reduced to the extremest misery, and to the smallest numbers? They have lost even the memory of their traditions and of their ancestors. Their antiquity, however, is not to be doubted. At the entrance of the port of Sydney, in the Island of Paques, near the crater of Ronoraka, are found pillars cut in the trachytic rock, sculptured kangaroos, and lances of obsidian which bear witness of the existence of a numerous and quite civilized population whom their degenerate and brutalized descendants have not kept in memory. A few years more and the last of them will have disappeared, having known of civilization only brandy which poisons, and fire-arms which kill.

In the interior of this continent nearly as large as Europe, of which certain parts are still unexplored, and where there are immense solitary forests, nature wears a strange aspect. All is mysterious and silent in Australian fauna and flora. The birds, decked in the most brilliant colors, are without voices. No joyful songs, no chirpings, awaken the echoes. The kangaroo, the opossum, the honey-eating bear, the dingo, the black snake, and the deaf adder whose bite is fatal, inhabit these solitudes. The general appearance of the animals is as sad as that of the few natives. Water is scarce, and rains are rare; sometimes terrible

drouths decimate the animals. In the district of Wagga-Wagga, Mr. Crawford mentions the absence of rain in the plains during fourteen years.

To this misfortune, there is added another against which the colonists must contend. Enriched suddenly by the Civil War in the United States, which caused the price of wool to rise enormously on account of the cessation of the American production, many of the colonists found themselves in possession of large revenues. Luxurious and expensive tastes were fostered. Zealous imitators of English customs, they conceived a passion for the chase, and formed in Australia societies for importing from Europe hares and rabbits. This became a veritable rage. Borrowing from English legislation the most rigorous measures, their parliament voted laws against the destruction of these animals, which, introduced in great numbers, multiplied with prodigious rapidity. Every great proprietor seemed to have but one idea—to create for himself a private hunting ground. The soil and the climate so marvelously suited the rabbits that they reproduced much more rapidly than in England. The animal itself underwent transformation—of small size and of an average weight of two and one-half pounds, it here became enormous and attained to ten pounds. In vain were the warrens enclosed with iron lattices; the rabbits crept through everywhere and gained the open country to the despair of the proprietors, who redoubled their efforts to increase the number.

They succeeded so well that, to-day the rabbits are a desolating pest. Lands which a few years ago produced seventy-five bushels of barley and thirty-eight or forty of wheat to the acre appear to be abandoned. All culture in some districts has become impossible. Mr. Crawford cites the example of a large land owner who after having expended two hundred thousand dollars to rid himself of this pest, was obliged to give up his efforts. The vineyards have been ruined, and up to the present time, the means employed to destroy them have not secured any appreciable results. Rabbits are hunted, killed, poisoned, and still they swarm.

Mr. B. Williamson relates that in an excursion he made with a government official, the whole district through which they traveled was destitute of herbage. Enormous bands of rabbits scarcely kept out of the way of their carriage. The soil was so undermined by rabbit burrows that they were compelled to proceed with great precaution. The animals are as shy as the Indians when they have once heard the report of a gun. Tracked to one place they fly to another. A cataclysm of nature seems to be the only thing powerful enough to rid the country of this evil.

THE USE AND ABUSE OF COLD BATHS.

BY TITUS MUNSON COAN, M. D.

There are not many matters of every-day practice in which so much of sense and of ignorance are mixed up together as in the matter of cold bathing. On the one hand we have the Englishman with his tub, the inseparable companion of his travels; I have seen an English tourist at a height of nine thousand feet in the Alps, with a tin tub strapped upon a jackass' back, the two making their way serenely toward the edge of a glacier, where the Englishman would halt the ass and tub himself; and, on the other hand, we all know the timid or nervous person who stands in life-long fear of cold water. Which of them is the nearer right? Let me lay down a little of the law upon this matter.

What are the functions of cold baths? They are three in number:

1. Cleanliness.
2. The tonic stimulation of the cold.
3. The stimulation of the skin by friction.

(1) Now we all know the advantages of cleanliness, and I need not say much about them. Cleanliness is the sign of refinement; cleanliness sometimes protects from disease, by removing materials of contagion from the skin. It can not, however, protect from nine-tenths of the contagions to which flesh is heir, for the simple reason that nine-tenths of them are either atmospheric or are carried by the water that we

drink. Nor, again, has cleanliness any such effect in preventing the clogging of the pores of the skin as is generally supposed. It is next to impossible to clog the pores of the skin except by some firm and indissoluble coating, as varnish or the gold leaf with which the Florentine boy was gilded, to make of him an ornament in a public festivity. This form of living statue has never become popular, for the poor boy, as Vasari tells us, died in consequence of the operation.

The pores of the skin are a million little rivers; you can not stop their running by putting mud in their mouths. If cleanliness were necessary to keep the pores of the skin open, most of the land animals of the earth would have perished long ago, for while the skins of the mammals resemble our own, comparatively few of them use cold baths with any regularity, and none of them get regular scrubbings. This theory of the danger of pore-clogging is a case of physiological superstition. You cannot clog the pores of your skin if you try, unless by extraordinary means. It is true that the skin acts the part of a respiratory organ to a certain degree, absorbing oxygen and giving off carbonic acid gas. But it would be hard to prevent this process.

And on the other hand, it is quite possible to remove too much of the epidermis for safety. An English traveler in the malarious regions of Africa tells us that those of his compatriots who insisted on scrubbing off the epidermis by frequent baths were the first to fall victims to fever. The epidermis is a natural protection which may sometimes, but not always, be removed with impunity. The Hawaiian Islanders and other Polynesians who are in the water much of the time live no longer than the Esquimaux, who hardly ever bathe. Cleanliness, in a word, is a beautiful and very desirable thing, especially in a state of high civilization; yet even cleanliness is a thing that may be overdone. And in many cases, if the truth must be told, it is secondary to the other and more important good effects of the bath,—the tonic stimulation by its cold, and to frictions of the skin which should accompany it.

(2) Stimulation by cold is one of the best, and at the same time one of the most forceful tonics that we possess. It is not a thing to trifle with. There are many people who find in their morning cold sponging or in the cold plunge, a great and real benefit. There are weaker persons who can make themselves stronger by the use of such a bath, if it be properly graded day by day from a lesser to a greater degree of cold. Some, indeed, there are who could bring themselves from comparative feebleness, by the use of graded baths, to such a degree of resisting power that they could take the Russian's plunge through a hole in the ice into the winter current of a stream. But these are the exceptions. The thing is to discriminate. Cold baths are excellent for many; for many others, again, they are injurious. How shall we decide in the individual case?

In the main, the rule is a simple one. Cold baths are for those in whom they produce a pleasant reaction, or glow of warmth, after their use. If, on the contrary, the bath produce no warm reaction, but leave coldness and depression instead, then it has done injury instead of good. One's own sensations are the best guide in this matter. It is important to guard against the indolence which prevents many who would enjoy cold baths or sponging, from giving them a fair trial. But, on the other hand, persons of really delicate temperament need not waste time on the experiment; nor usually is it one for the old to try. The main criterion is the strength of the bather and the pleasant reaction that should always follow the bath.

In this warm reaction consists its main virtue. It brings

a fresh current of blood into the skin, the result of a healthy stimulus to the heart, and of a direct action upon the capillaries of the skin. And this action is much more effective in keeping them free than any mere removal of cuticle. This reaction, and the means of which I am now to speak, are nature's appointed methods of keeping the skin alive to its important work. And without an actively healthy skin, no one can be really well. We are awake to the danger of a sluggish liver, an impeded kidney, an overtasked brain. It is not so generally felt, though every one knows it in theory, that the skin is, directly or indirectly, a health-giving or a disease-producing organ, according to the more or less perfect state of its functions.

(3) The third, and perhaps the most widely useful function of the bath, is to give the opportunity for sufficient frictions for the skin. Frictions make no such drain upon the constitution of the weak as that which is made by cold; they stimulate the nerves and the circulation of the skin, and in moderation they can be used and enjoyed by the weakest at the hands of another. In this case their expense is their only drawback. The exertion required by the use of a rough towel or of a flesh-brush is for most persons a useful exercise. It sets the heart into activity, while the peripheral nerves and circulation are stimulated by the rubbing. The Romans of old time understood this much better than we do; in their magnificent baths, the whole matter of frictions and massage was practiced with a skill and intelligence that has no parallel in modern times. In this matter the Romans had the advantage of abundant menial service, while with us the skill of a *masseur* must be paid for. But as we can not lay captive provinces under tribute for either our health or our luxury, we must be content to use such means as are at hand.

What are those means? The rough Turkish towels, the flesh-brush, softer or harder, and frictions or rubbings with the hand are all that I need mention. Towels and the flesh-brush remove a certain amount of the epidermis, and stimulate the sebaceous or oil-bearing follicles as well as the nerves. The proper rubbings, as of the Hawaiian *lomi-lomi*, affect primarily the deeper tissues, the muscles particularly; and they are the most efficient means of keeping the skin up to its work. The main drawback to their more general use is the physical weakness of many who need them, and the indolence of others. And it is a curious trait of human nature that this kindly service is the one that is, perhaps, the least willingly rendered, even by one member of a family to another. One who will spare no pains in nursing an invalid will hesitate to give help by rubbing or the effort to learn something of massage. This is in large part due to the expenditure of muscular strength required, and the consequent fatigue; but I have often thought that there is a little disposition to grudge the physical luxury of the treatment to a person who is not clearly an invalid. If his case were one of acute suffering, or if the treatment were not such an enjoyable one, many a delicate or "nervous" person would enjoy the *lomi-lomi* who now has to do without it.

To sum up the whole doctrine of cold baths: in health they are the best of tonics for the skin, the nerves, the circulation; and they stimulate, too, the action of the viscera. For the feeble they are, if properly used, a most valuable means of toning up the vital energies, but they must be used only with intelligent reference to the constitution of the individual patient. In conjunction with frictions, the cold bath constitutes one of our most valuable means of preserving and restoring health. In disease, too, the cold bath has great functions, especially in reducing the temperature of the body in fevers. But of these uses, and of bathing at

mineral springs, another important therapeutic value, this is not the place to speak.

The first thing is to discriminate between the use and the abuse of "tubbing." Tubbing is good for the strong. For many, cold sponging is the better thing; while frictions are good for all, whether strong or weak. Sometimes they transform the skin for the better. A friend of mine, a man of robust health, met with an injury which compelled him to watch his health for years, and to neglect no hygienic measures. Among others he practiced vigorous and frequent frictions with the flesh-brush. The result was that his skin, which was naturally rather coarse and rough, gradually took on a softness and delicacy of texture which were new; and now even exposure to cold does not produce the roughness of surface known as "goose-flesh." The functions of his skin, and even, perhaps, its texture to a certain degree, have been improved by the continuous stimulating frictions.

There is a local tonic effect of cold to which I would call the earnest attention of delicate invalids, and especially of those who suffer from frequent colds. Such invalids may be surprised to learn that a cold douche on the feet, or a foot-bath as cold as it can be borne, is an almost infallible preventive means against catching cold. It habituates or toughens the nerves of the feet to the impressions of cold; it is followed by a warm reaction in persons who are far too delicate to endure a general cold bath; and thus it is available for all. The water should be used as cold as it can be had, at first only for a minute or two at a time. It is surprising how soon this simple remedy will cure cold feet, even in those who have been life-long sufferers, and how effective it is in preventing one from catching cold. This simple and common sense remedy deserves to be better known and more widely practiced than it is. I wish that all the means of medical treatment that I am called upon to use were as effective as this.

FOREIGN RELATIONS OF THE UNITED STATES.

BY S. N. CLARK.

In an important sense our planet is becoming smaller every year. To be sure the oceans and seas are no narrower than before they were first traversed by the bold, adventurous navigators of Europe, nearly four centuries ago, when half the hemisphere was yet "undiscovered"; the continents and islands are not smaller by geographical measurement; but countries and peoples have been brought very near together for all that; and the term "Family of Nations" now possesses a practical-significance unknown, undreamed of even, a hundred years ago, save by a few men who were deemed wild enthusiasts.

As soon as the American Constitution, the centennial of which has been so recently celebrated with appropriate solemnity and pride, had been ordained and the United States had donned the garb and assumed the functions of nationality, the wise founders of the republic, with heedful care, sought to establish friendly political and commercial relations with other countries.

Under the articles of confederation, treaties of alliance, amity and commerce had been made with France, a treaty of peace with Great Britain, a treaty of peace and friendship with Morocco, a treaty of amity and commerce with the Netherlands, a treaty of amity and commerce with Prussia, and a treaty of amity and commerce with Sweden. Before the year 1800, treaty relations had been established between the United States and Algiers, Spain, Tripoli, and Tunis, and additional treaties had been made with Great Britain and Prussia.

While the new republic made no attempt to extend its territorial boundaries by conquest, it was jealous of its commercial rights, which were maintained by armed force against the pretensions of France, Great Britain, and Tripoli, and fully recognized and established in treaties ratified between 1800 and 1815. In the same period the Louisiana territory had been acquired by purchase, and four years later Florida was ceded by Spain. In 1824, a treaty of friendship, commerce, and navigation was concluded with Colombia, which had thrown off the Spanish yoke. In the following year the Central American States, which had declared their independence of Spain, were recognized in a treaty of commerce and navigation. Five years later, in Jackson's first administration, the Republic of Mexico was recognized and treaty relations were established. Brazil, Chili, Venezuela,

Peru, Bolivia, and other South American countries followed in their order. In 1844, China, and in 1854, Japan were brought into treaty relations with us, and at the present time there is no treaty-making power on the globe with which the United States does not sustain political and commercial relations under treaty provisions.

Every student of what may be termed the diplomatic history of the United States must be struck by the wisdom and foresight, as well as the liberality—uniformly exhibited by the American representatives; and also by the gradual but sure broadening of the foundations on which our international relations and intercourse are founded. Arbitration has come to the aid and smoothed the pathway of negotiation, so that, although differences still arise from ambiguities of expression or diverse interpretations of treaty provisions, the dangers of open rupture and appeal to force are reduced to a minimum. While it is to be hoped that the United States will be always ready to defend the national honor and protect the rights of its citizens by the enforcement of proper legislative enactments, or by arms if needful, it seems to be apparent that resort to such means hereafter will be seldom necessary.

Our political and commercial interests in foreign countries are represented by 16 envoys extraordinary and ministers plenipotentiary, 6 ministers resident, 14 ministers resident who also exercise the functions of consul-general, 23 consuls-general, 285 consuls and commercial agents, and a large force of vice-consuls general, vice-consuls, and consular agents, distributed among some 600 different cities and seaports. Diplomatic officers of the United States are expected and required, as opportunities are afforded, to collect information and submit reports in regard to matters affecting the commercial and trade relations of our people with foreign countries and the rights and privileges of American citizens abroad, as well as to keep the State Department informed in respect to decrees and enactments which may affect American interests, either directly or indirectly.

It has become to some extent fashionable to decry the usefulness of our diplomatic service. It must be confessed that in some instances unfavorable criticisms of our diplomatic representatives have been well deserved, and yet in the main the service has been respectable and often it has reflected luster on the American name and character. Its

utility, in a national sense, is fully recognized and appreciated by every man who has studied the subject. It supplies a fund of information annually, which is of the utmost importance to the general government and to our citizens, and of which they would be otherwise deprived.

It is upon the consular service, however, that the farmer, the manufacturer, and the merchant depend for the most accurate and comprehensive information respecting the prospects and condition of affairs abroad in which they have an interest. In 1880, under the auspices of Mr. Evarts, who was then secretary of state, and who had devoted much effort to the improvement of the consular service, the reports of our consular officers began to be published monthly by the State Department. That publication has been continued down to the present time, and it comprises a series of volumes valuable in the extreme and wholly unique. Besides the regular monthly reports several special reports on various subjects,—labor and wages, cotton production and manufactures, cattle and dairy farming, sheep and swine, etc., have been published. These reports, together with the annual reports on the commerce of the world, begun in 1879, contain a mine of information and are accepted as models worthy of imitation by the most enlightened and progressive nations of Europe. In addition to their duties in relation to invoices of goods shipped to the United States, the protection of the rights of American citizens, the relief of distressed American seamen, etc., consuls are clothed with certain judicial powers.

One of the most important steps taken to bring the United States into closer relations with other countries was in 1874, when the Postal Union was established by the treaty made at Berne, Switzerland, which provided that uniform rates of postage should prevail between this country and Great Britain, Russia, and Turkey, as well as with France, Germany, and all the other continental nations of Europe. By this treaty the single postage rate on letters was fixed at five cents, the same amount that had been charged twenty-five years before that time for the carriage of a half-ounce letter from New York to Philadelphia or from Harrisburg to Meadville.

Since 1874 nearly every country and colony in the world—including the new Independent State of Congo—has been brought within the provisions of the treaty, except that in a few cases the rate of postage exceeds five cents. The carriage of newspapers, books, and other printed matter at uniform rates, as well as the registration of letters, is provided for in most of the treaties. An international system of postal money orders has been also established, and is in successful operation between this country and twenty foreign countries.

Last year there were issued in the United States to be paid at foreign post-offices, 493,423 orders representing the enormous sum of \$7,178,786; and there were paid at United States post-offices 209,387 foreign orders representing a total sum of \$3,919,532. It will be seen that the average amount of each order issued was \$14.55, and the average amount of each one paid was \$19.95. The number of orders issued on offices in the United Kingdom was 226,078, representing a total sum of \$2,897,721; on German offices 155,426, representing \$2,201,320; on Canadian offices 51,030, representing \$869,233; on Italian offices 23,052, representing \$576,737. Four orders amounting to \$101 were issued on post-offices in the Leeward Islands, and 112 orders with a total amount of \$2,300 were issued on Japanese offices.

It is interesting to note that while the amount of international postal money orders issued in the United States exceeded by the sum of \$3,209,252 the amount of foreign

orders paid in this country, that balance and much more were due to the accounts of Great Britain, Germany, France, Italy, Sweden, and Switzerland—countries which contribute a very large proportion of our foreign immigration. The foregoing figures are sufficient to indicate how close and intimate are the relations into which we have been brought with other countries by the extension, improvement, and cheapening of the means of postal intercommunication. It is not too much to say that the information communicated to their relatives and friends in the land of their nativity by foreign immigrants who have settled in the United States, has given the masses of the people in those countries more correct ideas respecting our political institutions, as well as our social and moral conditions and material resources, than they could have obtained in any other manner, except by personal observation and experience.

International exhibitions which have been encouraged by the general government and materially aided by appropriations from the national treasury have contributed largely to the same object. At the first World's Fair in London thirty-six years ago, American exhibitors entered into competition with foreigners and at every international exposition since that time they have held a respectable place. At Paris in 1867 exhibitors from the United States received 3 out of the 44 highest prizes offered; at Vienna six years later, 643 American exhibitors appeared and 349 prizes were awarded to them.

At the Centennial Exhibition in Philadelphia, the United States convinced even the most incredulous and prejudiced foreigner that this country, after a century of national existence under free institutions, was a worthy competitor of the oldest and foremost nations of Europe. Men who came to criticise returned home to praise; and to Brazil and China, to India and Japan, as well as to England, France, and Germany, was carried the intelligence that American science and skill and industry had won proud victories in this great field of peaceful competition.

The favorable influence of that exposition upon our relations with foreign nations and peoples will be enduring, and it can hardly be overestimated. One of the results was the contribution to the National Museum in Washington of most valuable and important collections from Brazil, Japan, and other countries. Other international exhibitions have followed, each of which has tended still further to promote and strengthen our friendly relations with other countries. The great Leather Exhibition at Berlin in 1877 established the superiority of our leather industry, including the machinery and tools for the manufacture of boots, shoes, harness, etc. At the Paris Exhibition of 1878 the exhibitors from the United States carried off more than a proportionate share of the prizes, and it was demonstrated that American watches and clocks excelled all others.

At the international exhibition of electrical inventions and appliances in the same city in 1881, America was abreast of her foreign competitors. The international cotton exposition at Atlanta, Georgia, the same year, attracted, a great number of foreign visitors, many of whom were manufacturers. The New Orleans Exposition of 1885 did much to strengthen the ties between the United States and Mexico and the countries of Central and South America. The international fishery exhibitions at the Berlin and London expositions attracted great attention and resulted in the adoption of many American methods and appliances in foreign countries.

In the various international conferences and congresses which have been held within the past twelve years—postal, statistical, medical, monetary, polar, the Berlin Conference

which created the Congo Free State, etc.—representatives of the United States have taken an honorable part and exercised a wholesome influence. The United States co-operated with European nations in the establishment and maintenance of Arctic circumpolar stations, and in pushing the work of scientific exploration in the Arctic regions, and also in scientific observations of the transit of Venus and other celestial phenomena.

The improvement and extension of telegraphic means of communication between the United States and other countries has kept pace with the increasing facilities for postal intercourse. The submarine cable long ago ceased to be a marvel, and its use for the transmission of business, social and news intelligence, has increased many hundred fold in the last dozen years. Ten cables now unite the United States with Great Britain and France; three with the West Indies and Central and South America; and one with Mexico, in addition to three inland lines. The cables to Great Britain and France, together with inland and submarine lines, bring every considerable town in the Union into direct telegraphic relations with every city and important town in Europe, in Africa, in Australasia, in Japan, and with many places in China, Siberia, India, Persia, and other countries. From Washington to Great Britain, Ireland, France, and Germany the rate is 12 cents per word, while it costs \$1.96 per word to Canton, or \$2.26 to Peking, China, and \$2.43 to Seoul, Korea. Those rates look pretty stiff and make one think that "silence is golden," indeed. The rates to European countries, however, except the four above named, vary from 18 to 30 cents per word, and the bulk of our foreign telegraphic correspondence, is carried on with Europe.

Naturally our trade relations with the Dominion of Canada and the Republic of Mexico, owing to railway facilities, as well as to geographical considerations, are more intimate than with any other country, perhaps excepting Hawaii, in which the influence of the United States has been very strong, if not predominant, ever since the work of American missionaries began to bear fruit, and especially since the commercial treaty with that kingdom was ratified. In Japan, too, American influence has been powerful and salutary, and our relations with that power have become peculiarly strong and intimate. The progressive spirit of the Japanese, the "Yankees of Asia," has been largely exhibited in the adoption of American ideas in education and government, as well as in industrial pursuits.

In 1882 the United States formally ratified a treaty which embodies the articles of the Geneva convention "for the amelioration of the condition of the wounded of armies in the field," and a National Red Cross Society was organized with numerous branches, so that the United States now belongs to the International Red Cross Association.

An important incident of foreign missionary effort and of the work of American missionaries in foreign lands, has

been its beneficial influence on our relations with the governments, as well as with the people of those countries. It was to be expected that in a country like America, which had been a field of heroic, devoted missionary effort from the date of its first settlement, the missionary spirit would awaken early and be strong. The history of American missionary societies, from the time when the "American Board" was founded, nearly eighty years ago, down to the present day, is full of evidence that American habits of thought and ideas of civilization have been impressed to a large degree not only upon the individuals among whom the missionaries dwelt, but upon communities and in many cases upon the chiefs of tribes and civil and military rulers.

In 1886, according to the best data available, the American Board occupied 85 mission stations in Mexico, Spain, Austria, Turkey, India, Ceylon, China, Japan, Hawaii, Micronesia, and Africa. The number of persons in the service, including 1,141 native school teachers, was 2,398. The American Baptist Missionary Union reported 1,731 preachers, 1,220 churches, and 802 schools, which would indicate that the whole number of persons in the service was at least 2,533. The Southern Baptist Convention has missions in China, Africa, Italy, Brazil, and Mexico, but the number of persons in the service is not reported. The Seventh Day Baptists reported 18 missionaries and assistants in China and Holland. The Methodist Episcopal Missionary Society and the Women's Foreign Missionary Society together reported 1,565 missionaries, teachers, and assistants in the foreign field which includes Africa, South America, China, Japan, India, South India, Bulgaria and Turkey, Mexico, and Corea, as well as Germany, Switzerland, Scandinavia, and Italy. The Presbyterian Board of Foreign Missions reported 1,515 ministers and lay missionaries and 461 schools. The United Presbyterian Board reported 171 stations in Egypt and India with 272 missionaries and assistants. The Protestant Episcopal Board of Foreign Missions reported 4 missionary bishops; other clergy (white and native), 58; teachers, helpers, etc., 260; total 318. The Reformed Church in America reported 12 stations and 102 out-stations in India, China, and Japan, with 245 missionaries and helpers. The Foreign Christian Missionary Society reported 24 stations and 43 missionaries. The United Brethren reported 7 stations in West Africa with 6 American and 29 native missionaries, 78 preachers, lay missionaries, and teachers. The Evangelical Lutheran Church reported five missionaries in India with 65 native preachers, catechists, and teachers.

According to these statistics, which are acknowledged to be incomplete, more than 9,000 men and women are in the foreign service of American missionary societies. Who can measure their influence in promoting and strengthening friendly relations between the United States and the countries in which they labor?

OUTLINE AND PROGRAMS.

OUTLINE OF REQUIRED READINGS FOR NOVEMBER.

First Week (ending November 9).

1. "History of the United States." Chapters VII. and VIII.
2. "American Literature." Pages 7-28.
3. "Literatures of the Far East." THE CHAUTAUQUAN.
4. "The Middle Ages." THE CHAUTAUQUAN.
5. Sunday Reading for November 6. THE CHAUTAUQUAN.

Second Week (ending November 16).

1. "History of the United States." Chapters IX. and X.

2. "American Literature." Pages 29-50.
 3. "Current Literature of England." THE CHAUTAUQUAN.
 4. "The Homes of Some New England Authors." THE CHAUTAUQUAN.
 5. Sunday Reading for November 13. THE CHAUTAUQUAN.
- #### Third Week (ending November 23).
1. "History of the United States." Chapters XI. and XII.
 2. "American Literature." Pages 51-70.
 3. "Lungs: Breathing and Ventilation." THE CHAUTAUQUAN.

4. "Common Salt." THE CHAUTAUQUAN.
5. Sunday Reading for November 20. THE CHAUTAUQUAN.
Fourth Week (ending November 30).
1. "History of the United States." Chapters XIII., XIV., and XV.
2. "American Literature." Pages 71-85.
3. "Civil Service Reform." THE CHAUTAUQUAN.
4. Sunday Reading for November 27. THE CHAUTAUQUAN.

SUGGESTIVE PROGRAMS FOR LOCAL CIRCLE WORK.
NOVEMBER 3—BRYANT DAY.

Bryant as an American.

"He sang of faith to things unseen,
Of freedom's birthright given to us in trust."

1. Roll-call—Quotations from Bryant.

(A novel way of arranging for this part of the program is the following: Procure a number of cards on each of which a quotation and the poem from which it is taken are to be written. The leader of the circle takes up a card and reads the quotation, and the one who first rises and tells correctly in what poem it is found, is to receive the card. The strife to get the greatest number lends zest to the opening exercises. Cards made from water color paper of the coarsest grade, with notched edges, are the prettiest. The edges can be tinted in different water colors, and a narrow ribbon to match run through each. They can be pinned as badges on the winners.)

2. Readings—"The Ages." Stanzas XXVII. — XXXV. "The Prairies"; "The Fountain." By Bryant.
3. Sketch—The Life of Bryant.

Music.

4. Recitations—"Seventy-Six." "The Twenty-Second of December"; "The Green Mountain Boys"; "Song of Marion's Men." By Bryant.
5. Paper—Bryant as a Public Political Leader.

Music.

6. Readings—"The Death of Lincoln"; "The Death of Slavery." By Bryant. "On Board the '76." By Lowell.
7. Review—Bryant's prose articles—"Early American Verse"; "American Society as a Field for Fiction";

"Franklin as a Poet"; "Washington Irving"; "James Fenimore Cooper"; and "Fitz-Greene Halleck."

8. Patriotic anecdotes about Bryant, or told by him of others. (See Parke Goodwin's "Life of Bryant"; "Prose of William Cullen Bryant," edited by Parke Goodwin; and Wilson's "Bryant and His Friends.")

SECOND WEEK IN NOVEMBER.

1. Roll-call—Question Box.
2. The Lesson.
3. Reading—"The Sunken Treasure," from "Grandfather's Chair." By Hawthorne.

Music.

4. Paper and Discussion—William Penn.
5. Reading—"The Gold Bug." By Edgar A. Poe.
6. Table Talk—Items of Local History.

THIRD WEEK IN NOVEMBER.

1. Roll-call—News Items.
2. The Lesson.
3. Readings—"Cassandra Southwick," and "The Witch's Daughter." By Whittier.

Music.

4. Paper and Discussion—Witchcraft.
5. Character Sketch—Cotton Mather.
6. Readings—"Prophecy of Samuel Sewall," "Barclay of Ury," and "John Underhill." By Whittier.

FOURTH WEEK IN NOVEMBER.

1. Roll-call—Quotations on November.
2. The Lesson.
3. Readings—"The Acadian Exiles," "The Boston Massacre," from "Grandfather's Chair." By Hawthorne.

Music.

4. Paper and Discussion—The Causes which led up to the Revolution.
5. Reading—"An Interview with Miles Standish." By Lowell.
6. Debate—Resolved: That the public welfare demands a complete enforcement and an extension of civil service reform.

LOCAL CIRCLES.

C. L. S. C. MOTTOES.

"We Study the Word and the Works of God."—"Let us Keep Our Heavenly Father in the Midst."—"Never Be Discouraged."

C. L. S. C. MEMORIAL DAYS.

1. OPENING DAY—October 1.
2. BRYANT DAY—November 3.
3. SPECIAL SUNDAY—November, second Sunday.
4. MILTON DAY—December 9.
5. COLLEGE DAY—January, last Thursday.
6. SPECIAL SUNDAY—February, second Sunday.
7. FOUNDER'S DAY—February 23.
8. LONGFELLOW DAY—February 27.
9. SHAKESPEARE DAY—April 23.
10. ADDISON DAY—May 1.

11. SPECIAL SUNDAY—May, second Sunday.
12. SPECIAL SUNDAY—July, second Sunday.
13. INAUGURATION DAY—August, first Saturday after first Tuesday; anniversary of C. L. S. C. at Chautauqua.
14. ST. PAUL'S DAY—August, second Saturday after first Tuesday; anniversary of the dedication of St. Paul's Grove at Chautauqua.
15. COMMENCEMENT DAY—August, third Tuesday.
16. GARFIELD DAY—September 19.

A WORD ABOUT SEALS.

Chancellor Vincent said to the Class of '87 at Chautauqua in August, "The C. L. S. C. diploma looks back four years and looks forward forty." The aim of the C. L. S. C. is thwarted if the outlook of those forty years is shut off and the gaze pinned to the narrow four years' space now past and gone. Just in proportion as the true spirit of the

Chautauqua work has been caught, will steady attention be given to higher study. To the hosts of C. L. S. C. graduates in Local Circles and out, the subject of Seal Courses is of great importance and not on account of the personal benefit alone. No example can be more wholesome than that of graduates steadily pursuing advanced courses of work. Ambition is contagious and one advancing student

will inspire a whole company to higher standards. The question ought not to be, shall we read Seal Courses, but which course shall we read. If a post graduate continues his connection with a circle—and the C. L. S. C. theory is that he *ought* to—he may pursue the regular course and very easily earn three seals, as follows: (1) For reading the four books of the Garnet Seal Course, filling out the Garnet Seal memoranda, with eighty per cent of the questions correctly answered, a *garnet seal* will be given. (2) For reading the books of the *regular* course, and filling out the regular four-page memoranda, a *special seal* will be given. (3) For filling out the twelve-page memoranda on the reading of the regular course, answering eighty per cent of the questions correctly, a *white seal* will be given. After some delay we are able to announce the Garnet Series for 1887 and '88. This will consist of four volumes of American Literature, following in the line of the regular course, since this is the American year of the readings. The books are, "Grandfather's Chair," by Nathaniel Hawthorne; "Tales of a Wayside Inn," by Henry Wadsworth Longfellow; "Essays," volume I., by Ralph Waldo Emerson; "Fireside Travels," by James Russell Lowell. These books are all representative works in American literature, and each is written by a master. They should be read by all members of the C. L. S. C.

If, however, the student wishes to pursue a particular line of study, opportunity is given him to do so. and so admirably is the current course arranged that the special line of study can not help fitting in. If History is the specialty the student chooses, there are nine different courses arranged; if Science, there are the same number from which to choose; other subjects upon which courses of study have been laid out are, Political Science, Geography and Travel, Psychology, Philology, Art, the House and the Home, Temperance, Missions, Biblical Literature, Normal Work in five courses, and Shakspeare. The books in the various courses are the best published on these particular lines, and the work demanded is thorough and comprehensive.

The honorary degrees offered for post graduate work are as follows: four white (or other) seals on the diploma of any member at or after graduation will constitute such person a member of the Order of the White Seal. There are blank spaces on the diploma for SEVEN white seals. When these spaces are duly filled, or when seven seals of any kind are placed on the diploma, the holder of such diploma becomes a member of the League of the Round Table. Seven seals, *in addition* to the first seven, that is, fourteen in all, will enroll the holder in the highest order of the C. L. S. C., the Guild of the Seven Seals. As each graduate becomes a member of one of these higher orders, the special seal of that order will be awarded.

Full information concerning the Seal Courses may be obtained from the "Green-Book" as the Chautauqua Hand-Book No. 2 is called. This book is sent from the C. L. S. C. Office, Plainfield, N. J., to whomsoever applies. It should be kept for reference in every circle.

TO THE SECRETARIES OF NEWLY ORGANIZED CIRCLES.

Read carefully the paragraph on membership fee in the "Popular Education Circular." In forwarding lists of names to the Central Office do not fail to give the class in connection with every name sent. If this direction is carefully followed, it will save many mistakes and greatly facilitate the work of the Central Office.

All reports of the work of circles intended for the columns of THE CHAUTAUQUAN should be sent to the Office of the C. L. S. C., Plainfield, New Jersey, where they will be registered and forwarded to us.

FOREIGN NEWS.

This from Mhow, India, dated June 17: "We are very much pleased with the course of study and have already learned much from it. We have formed a class and shall try to meet once a week and adhere as closely as possible to the program in THE CHAUTAUQUAN."

The following letter opens a new field for the Chautauqua work:

CAIRO, July 23, 1887.

Rev. J. H. Vincent, Dear Sir:—Your note from Jerusalem would have been answered long ago, had I had any clear idea about the Chautauqua Movement or its scheme of popular education. I had to wait till I received your book on the "Chautauqua Movement" and the other documents which were sent to me some time ago. I have read your very interesting work, and had a general look at the other documents, especially "The Chautauqua Hand-Books," from all of which I gathered excellent information of the grand work started by you, and of the wonderful success it has met with. The idea is splendid, and if I am not too enthusiastic in my expectations for it, it will be adopted by all civilized and semi-civilized nations, in the not very distant future.

I ought to have sent you with this letter some names for the C. L. S. C. that I intend to organize here soon. But before I had come to an agreement with Mr. Hurlbut, most of my friends and acquaintances had left Egypt for the summer. There are very few remaining here of those who know English. I hope in my next to send you the names of those who will form the circle. They may not be more than six or seven at first, but like the circles in other countries, I hope they will increase in number.

I hope my next will contain more than promises.

Very truly yours,

F. NIMZ, Editor of the *Muklatz*.

ENGLAND.—The circle of LONDON SOUTH has worked for a year with telling effect. A reception attended by over a hundred people enlisted the sympathies and secured the co-operation of friends in that part of the city. Many who had not understood the plan of work were enlightened regarding it, and expressed their hearty approval. The parlors in which the reception was held were elaborately decorated, a conspicuous part of the trimming being the intertwined flags of Great Britain and the United States. In the weekly meetings a teacher who has had due notice is appointed to conduct the recitations, and work is done in a very thorough manner. Two divisions are made in the circle, and there is a pleasant competition between them. A vesper service, Chautauqua songs, and a question drawer are features of each meeting.

At a small conference held on Friday, July 15, 1887, at the London School Board offices, a plan for the Association to form Home Reading Circles was discussed, and the following resolutions adopted:

1. That this meeting thinks it desirable in this country, to devise and adopt a plan similar to that adopted by the Chautauqua Reading Circles in America, in order to direct and assist, in a systematic and practical way, home reading among the people, and to quicken and sustain the interest of such home reading by means of Local Circles and the influence of a central national organization.

2. That a small committee be appointed to draw up such a plan to be submitted at a meeting to be held toward the end of September; that the following gentlemen be requested to form the committee: D. Percival, chairman, Mr. B. H.

D. Heland, M.P., Dr. Roberts, Mr. M. E. Sadler, Mr. M. Sargent, Mr. J. E. Flower, Dr. Paten, Mr. E. Rowley, Mr. Joseph King.

In a letter from Dundee, Scotland, dated August 5, the Reverend Donald Cook says:

"The Victoria Reading Circle, organized in London, is one development of Chautauqua work in this country, and now embraces between two thousand and three thousand members. The movement also projected as a new department of university extension under the auspices of the Universities of Oxford and Cambridge, will be practically the Chautauqua idea on English soil, modified to suit certain English needs.

"Then, the extension of the Circle from the Chautauqua center and under Chautauqua control is an accomplished fact in the three kingdoms. So far as I know, it is the first effort of a foreign university to become a direct educational missionary in this land. Oxford and Cambridge are not ashamed now to become missionaries, but in this particular department of missionary work (home reading) they must acknowledge their indebtedness to Chautauqua. The year 1887 will be memorable, possibly, in the future for more than the American exhibition in this country. It will be memorable as seeing originated an educational movement, the direct tendency of which must be to bring the two great English speaking nations of the world into a closer, higher, and more Christian life, and also to bring these nations, by the sympathy of the 'Circle,' to a higher appreciation of the importance of 'good-will to men.'"

DIALECT STUDIES.

The first contribution to the suggested study in dialects comes from BOSTON, MASSACHUSETTS. Our correspondent gives the following list:

In the Tennessee Mountains a skillet is called an *oven*. In Maine, people call midges, *mindges*. The following New England farm words I picked up in 1880 near Concord, Mass.: *slower*, corn stalks; *rackets* are broad wooden shoes for horses that are to be driven in wet meadow-lands; what are called in Ohio "mooley" cows are in Massachusetts styled *no-horns*; the second mowing, or aftermath, is called in Massachusetts *rowen*; a pillow-case is there called by some country people *pillow bier*; the old English *housen* is still sometimes used as plural for houses; heavy bread is called *sad* bread, and flat-irons *sad-irons*; the hair of the head is spoken of as a *suit of hair*.

In Vermont they used to have what was called a *button-lamp*, consisting of a button with a rag wound around it, the whole being then placed in a saucer of grease. In that state the word used by the farmers for axle is *ex*. All of the above words I have collected from reliable persons.

THE OUTLOOK FOR '87 AND '88.

September 20, when Local Circles for November are made up, is too early a date from which to judge of the new year, yet as early as it is the Scribe has received not a few communications suggestive of a general rally of former members and a generous incoming of new recruits. Requests for membership blanks, and directions for organizing circles are coming to the General Office from all quarters, indicating a large growth of the Chautauqua work both in numbers and extent of country. A request comes from CHICAGO, ILLINOIS, for "thirty blank applications for membership. We are organizing a large class." The corresponding secretary of a recently formed class in LARNED, KANSAS, presents an application for membership blanks and instructions. Similar requests come from SIX CORNERS, WASHINGTON, and SPRING HILL, KANSAS; NASHVILLE, ARKANSAS; and TABLE ROCK, NEBRASKA. — At BRATTLEBORO, VERMONT, mem-

bership blanks are in demand. — NEWTOWN, PENNSYLVANIA; WHEELING, WEST VIRGINIA; PRATTVILLE, ALABAMA; SULLIVAN, ILLINOIS; ROSENDALE and TWO RIVERS, WISCONSIN; CORNING, IOWA; and WABASHA, MINNESOTA, all send inquiries for directions how to join the C. L. S. C. and tell of numbers waiting for admission.

Already many new circles report completed organizations. At BRIDGEWATER, NOVA SCOTIA, one has been found. — The R. U. 250, whatever that may mean, is composed of eight '91's of PROVIDENCE, RHODE ISLAND. — A good friend of the C. L. S. C. in MONTGOMERY, NEW YORK, writes: "I am expecting a large addition to our local circle this year"; another of the same class and of the same state says: "I preached last Sunday evening a sermon to young people. Some might call it a Chautauqua sermon. I hope to secure an addition to the regular members of the C. L. S. C. in MAINE VILLAGE for the Class of '91." At WALWORTH, there was a club of ten formed in September. NEW YORK and BROOKLYN each report one new circle added to their long lists. — From RICHFIELD, PENNSYLVANIA, a worker writes: "My efforts thus far to organize a Local Circle here, will result, I think, in a class of from twelve to fifteen active members. I have arranged for a meeting of all who have been considering the course, and will organize far enough in advance to have every thing in readiness to begin on time." AUDENRIED Circle, also a Keystone organization, announces twenty-two members. — Fifteen persons have been enrolled in a class at MADISON, NEW JERSEY. — Twenty eight of the Class of '91 and two of '90 have joined forces at GREENSBOROUGH, MARYLAND. — An earnest letter from a reader in GREENSBOROUGH, NORTH CAROLINA, announces a circle forming there in which the writer has been invited and tells of a circle of neighborhood boys who have joined her in the year's studies. — Seven readers have entered the newly formed BELLEVUE, MICHIGAN, Circle. — ROSSVILLE, ILLINOIS, is a recent formation, also the Acorn (thirty members) of CHICAGO. — FULTON, WISCONSIN, joins the line. — Thirteen persons from GARDEN GROVE, IOWA, have joined the C. L. S. C. army. — The Irving of LOUISIANA and a circle at HARRISONVILLE (ten members) are MISSOURI's representatives. — A most energetic company of '91's is at work at SHREVEPORT, LOUISIANA. — KANSAS reports two new clubs, one at INDEPENDENCE, seventeen in number, and a second at WINFIELD. — CALIFORNIA is beginning early and strong; eighteen persons are in a newly organized circle at ALAHAMBRA, and twelve report from SANTA ANA.

Not a few reorganizations have been reported. At SHARON, CONNECTICUT, the year was opened on Garfield Day. The services were public and a goodly audience was present. The G. A. R. post attended in a body and Chautauquans were present from the neighboring towns of Cornwall Bridge and Ellsworth and from South Amenia, N. Y. An eloquent oration on Garfield was delivered by Mr. T. L. Norton, of Lakeville. — The Willoughby Circle of BROOKLYN, NEW YORK, held its first meeting on September 11. The circle was organized with a membership of sixteen. The AFTON Circle starts out with nearly forty members. — The Cora A. Howe Circle of SCRANTON, PENNSYLVANIA, has begun the year with a membership of nineteen. — Antietam Circle of HAGERSTOWN, MARYLAND, begins its work with thirteen of the members of last year, and eight new members. In looking over the list of names we find one minister, one lawyer, one professor, eight teachers, two who have retired from teaching, graduates from Dickinson and Roanoke Colleges, Hagerstown Female Seminary, and from normal and high schools, so the circle will

not fail for lack of studious members.——At TIFFIN, OHIO, the Winchell Circle has started off with twenty-five names. From CLEVELAND, a neat card of invitation comes bearing these words: "The opening meeting of the Scovill Avenue Chautauqua Literary and Scientific Circle, will be held Tuesday evening, September 20, at Scovill Avenue M. E. Church. The evening will be spent in reorganization and reception of new members. You are cordially invited to be present and join the circle."——PANA, ILLINOIS, Circle has begun work.——The prospect of a handsome increase in membership is reported from the Vincent Circle of ST. LOUIS, MISSOURI.——At LITTLE ROCK, ARKANSAS, Garfield Day was fittingly observed by the Inapan Circle. The exercises included a sketch of Garfield's life, reviews of his work from the pens of well-known writers, the recitation of his poem "Memories," readings, and music.——The BLUE HILL, NEBRASKA, Circle held its opening meeting in September.

THE CLOSE OF THE YEAR.

The July number of THE CHAUTAUQUAN was issued before many of the circles had held the closing meetings for '86 and '87. The reports which have reached us of these exercises are altogether too interesting to be allowed to go unnoticed.

At TORONTO, CANADA, the city circles including the St. Paul, Metropolitan, Sherbourne Street, Central Presbyterian, Allene, Berkeley Street, Elm Street, and Parkdale held a Grand Jubilee Banquet at which a host of invited guests were present. The toast list included as subjects, Her Majesty, Our Guests, Alma Mater, Niagara Assembly, Arts and Sciences, Literature, Educational Institutions, Our Other Half, and the Classes.

The Pansies among the Vincents of AUBURN, MAINE, celebrated in June, their completion of the course by an at-home graduation of much interest. There were essays and music and readings and a paper of reminiscences of the Class of '87.

At SPENCER, MASSACHUSETTS, the closing exercises, a literary and musical entertainment, were given for the financial benefit of the circle and a goodly sum was secured.

The Incognitoes of STAFFORD SPRINGS, CONNECTICUT, called their friends together at the end of the year to join in a burlesque commencement. The program included a salutatory in Latin, an oration on "The Majesty of Law," another on "Woman's Rights," in which most astonishing demands were made; a valedictory on "Our Opportunities for Immortality," an address to the graduates, and the awarding of diplomas, prizes, and degrees. The Incognitoes did a splendid year's work in '86 and '87 and they report their prospects for '88 as most promising.——The last regular meeting of the RAINBOW C. L. S. C., Class '90, occurred on June 14. Each member appeared badged with a flower and ready with a quotation to match his badge. Among the numbers on the program were a table-talk on the fertile theme, "What Chautauqua has done for me," and a bright history in rhyme of "Our Circle."

A letter from CAMBRIDGE, NEW YORK, says: "At the last meeting of our circle, each member was privileged to invite a few friends, and at the close of a very interesting program we passed a pleasant hour socially. Many of our guests expressed a desire to join us in our work another year."——The Chautauquans of HORNELLSVILLE gave the C. L. S. C. a capital recommendation when they published in a local paper a review of their last year's work. According to this summary the circle enrolled in the year nineteen names, had an average attendance of ten, and held thirty-five meetings in seven months. The subjects to

which the weekly programs were devoted were given and attention called to the gala evenings of the circle. The Crescents—for so the Hornellsville members now call themselves after four years of namelessness—also made an excursion to Alfred where President Allen of the University gave them a lecture on geology and where the circle of Alfred entertained them. Altogether the showing the Crescents make is quite enough to attract large numbers into the C. L. S. C.

An annual reception was held by the Wenonah Circle of CAMDEN, NEW JERSEY, in June.

The Longfellow Circle of DILLSBURG, PENNSYLVANIA, finished its four years' course in June and celebrated the event right royally. The Longfellow we hope will not be willing to break faith with the C. L. S. C. yet awhile. Diplomas are made for seals.——A banquet prefaced by an address and followed by toasts ended the year for the Hale Circle of ERIE. This circle has exercised a strong intellectual influence during its existence. It is to be hoped that the coming year will be its best.

The Diamond State Circle of DELAWARE CITY, DELAWARE, finished up its year's work July 1, with a genuine old-fashioned hay ride. Two large wagons well filled with newly-made, fragrant hay were furnished by the committee on transportation, and were speedily occupied by the circle and invited friends. The party made a tour of the village, and the music of the bells and the sight of the waving flags awoke in many a breast a longing to be a Chautauquan. As '89's the party were mindful of the class colors and a knot of daisies was a feature in each costume. The objective point of the ride was Augustine Pier, a beautiful place on the Delaware just where it changes from a river to a bay. Refreshments were provided and the party broke up none the less enthusiastic for the C. L. S. C. because of the unbending of their dignity for a hay ride.

ELGIN, ILLINOIS, is the home of a fine circle, the Argus, now three years old. At the last meeting of the year a large company gathered at a lawn fête. Elgin comes within the range of the Northern Illinois Chautauqua Union and two of the officers of that energetic body were present, Mr. W. R. Chamberlain, the president, and the Rev. K. A. Bunnell. Their remarks were full of spirit and hopefulness and aroused the Argus to new and better ambition.——Another Kane County circle, at AURORA, feasted its graduates in June. There are ambitious Chautauquans at Aurora; they have set their mark at a circle in every township in the county this fall.——The first annual banquet of the Northern Illinois Chautauqua Union at the Grand Pacific, CHICAGO, May 31, was a pronounced success. Three hundred Chautauquans were present. The Northern Illinois Chautauqua Union, under which name all circles of the Chautauqua Literary and Scientific Circle in the northern part of the state are included, is but a little over a year old. Some time ago a system of bi-monthly union meetings was adopted which included a yearly banquet. The one in May was the first of these, and could not but have been gratifying to all who attended. After an elaborate banquet Mr. W. R. Chamberlain, President of the Union, introduced the Hon. John F. Fairbanks, of the Class of '84, as the toastmaster of the evening. Mr. Fairbanks then presented the Hon. Francis W. Parker, the Secretary of N. I. C. U., a member of the Class of '90, as the first speaker. He responded to the toast to the N. I. C. U., claiming that it was absolutely the only literary society that had a foothold in Chicago, and as such it was worthy of all honor. "We Study for Light to Bless With Light," was the subject next treated by the Rev. B. C. Snow, of Willard, Maine, President of the Class of '86. "Let Us Be Seen by Our Deeds,"

the motto of the Class of '88, the Rev. A. E. Dunning, of Boston, responded to, being followed by J. G. Lane, of Manchester, New Hampshire, the President of the New England branch of the society, on "Press Forward; He Conquers Who Wills." "Knowledge Unused for Others Is More Vain than Unused Gold" was treated by the Rev. Arthur Little, a member of the Class of '89 Miss Frances Willard then gave the assembled students many pertinent suggestions which were brought to her mind by her subject, "On Time." Professor Charles Abercrombie sang a song of Longfellow's as a Chautauqua memorial, and the program was finished with a speech from the Rev. Dr. Worden on "The Chautauqua Assembly."—The June reception at EVANSTON was a thoroughly delightful affair. The year had been eminently successful with the circle, largely on account of the assistance the professors of the Northwestern University had given. In honor of the instructors a brilliant reception was planned at which many guests were present. There were speeches, music, a poem in honor of the event by Mrs. Emily J. Bugbee, letters of regret from Miss Frances E. Willard, Principal Hurlbut, and others, and, of course, a feast of good things. The evening's souvenirs were bouquets of choice flowers tied with ribbons on each of which had been painted a C. L. S. C. motto.—At MONMOUTH a breakfast was given in honor of the Immortelles by one of their number.

TABLE DECORATIONS.

"There's rosemary that's for remembrance—pray you, love, remember, and there is pansies, that's for thought."—*Shakspeare.*

MENU.

FISH.

"Mackerel in the Bay, Longfellow.
"Sturgeon—Nahma.

GAME.

"Squirrel, Wm. Cowper.
"Pheasant, Wm. Howitt.
"Wild Deer, Christopher North.

VEGETABLES.

"The Pumpkin, J. G. Whittier.

BREAD.

Toasts—

To "C. L. S. C."

"Our Circle"

"Next Year's Work."

DRINKS.

"Ode to Water, John B. Gough.

—Pleasant social intercourse took the place of work at the last meeting of the Shastid Circle of PERRY. The president had planned this change of program as a surprise for the members, and his thoughtfulness and hospitality were warmly appreciated.

From MILWAUKEE, WISCONSIN, comes a handsome invitation card: "Yourself and friends are respectfully invited to attend the closing exercises of Grand Avenue Circle." From the program we select two numbers: a "Synopsis of the Year's Work" and "Experience as a Chautauquan," as especially appropriate for such occasions.

The Ruskin Circle of SHENANDOAH, IOWA, sent to its friends elaborate invitations with programs of their closing exercises. The entertainment was excellent.

At LEBANON, MISSOURI, the closing meeting of the year took the form of a literary treat. The program was bright, varied, and original. The president, the Rev. L. F. Bickford, has labored diligently over the Lebanon Circle and has done much to extend the C. L. S. C. in that part of Missouri. His circle numbers thirty-nine.

A practical way of ending the year was adopted by the Pansophian Circle of BOULDER, COLORADO. A meeting was called by the president, and officers were elected for the school year of '87 and '88. The secretary announces that the class will begin work with sixteen members, besides D nov

several graduates of the Class of '87, who will take up Seal Courses in connection with the circle.

ADDITIONAL REPORTS OF THE WORK OF '86 AND '87.

NEW HAMPSHIRE.—MONADNOCK Circle of KEENE devotes to recitation the first hour of meeting, and then allows the members a half hour of music and social enjoyment.—The meetings at EPPING have been well attended.

VERMONT.—From GEORGIA the secretary writes: "Most of our number live on farms and work hard. Some have found it nearly impossible to keep up with the reading, but even if they do not continue with us another year they have their books and will study. We all agree that this year's work has been of great benefit to us. Each book has been thoroughly discussed, and as members in turn asked questions upon the different chapters, it often lead to informal conversations on the subjects. The *Required Reading* in THE CHAUTAUQUAN was taken up article by article, and members asked to mention the good points. In connection with 'Common Errors in English' we brought in specimens of slang and grammatical errors. The *Question Table* has been used with profit."—In RUPERT a circle has, in addition to its regular work, organized among the friends who had not time for the C. L. S. C., a Spare Minute Circle.

MASSACHUSETTS.—The BELMONT ACORNS are ten in number, and all belong to the Class of '90. Their motto is "Consider the end." Meetings are held weekly, and the questions in THE CHAUTAUQUAN, and others made out by members, constitute a searching review.

RHODE ISLAND.—An enjoyable occasion to the RIVER POINT Circle was an evening devoted to a lecture on geology. The lecturer is principal of public schools in a neighboring town, and himself an enthusiastic Chautauquan, having graduated in 1884, and is now taking up various Seal Courses.—Vincent Circle of PROVIDENCE has met Friday afternoons, often staying over two hours. The informal talks have made the reviews and interchange of opinion very enjoyable. The eight Fort Hill Delvers, of PROVIDENCE, report much profit from their meetings.

NEW YORK.—Washington Avenue Circle of BROOKLYN finished the year's work well.—The YONKERS Central Circle has been very prosperous.—Cayuga Circle of SHERWOOD held thirty-one meetings last year.—Central Circle in SYRACUSE became so large that a division into branch circles was deemed advisable. One of these, the Pioneer Branch, numbers twenty-five earnest workers who have met weekly and made a thorough review of all the readings. A reunion of all circles in the city was planned to celebrate the close of the year's work.—In NORTH CHATHAM the circle has thirty-four members, many of whom are post graduates. Several pleasant reunions took place with the circles at CHATHAM CENTRE and OLD CHATHAM.

NEW JERSEY.—PATERSON Circle gave public closing exercises in June, then separated until October when several new names were added to the list.—In NEWARK, Minerva Circle continued to work through July, to make up for meetings omitted in January. Another circle in NEWARK is the Bryant, which began with eighty-two members and closed with one hundred forty-eight.

PENNSYLVANIA.—PENNSBURG Circle has been a hard-working one, meeting weekly from September to June. It has corresponded with the circles at Allentown and Spinnertown, and invited them to several meetings.—HAZELTON has a circle but has sent no report of the work done.—Pansy Circle of fifteen members in CHESTER has met once a week at the different homes. The membership has been larger than in former years, and the prospects are

bright and encouraging.—The four members of Nameless Circle, PRENTISS VALE, have met semi-weekly and carried out THE CHAUTAUQUAN programs "with variations."

—The PHILADELPHIA Pleiades find much pleasure in their social hours which, however, do not interfere with the regular work.—Hurlbut Circle of ALLEGHENY, and APOLLO Circle send good reports.

MARYLAND.—SNOW HILL Circle of three members has held a meeting every two weeks, and graduated one member.

SOUTH CAROLINA.—Of the thirteen members of NEWBERRY Eclectic Circle, eleven finished the required work last year. There is a prospect of many more joining.

LOUISIANA.—A circle of eight young men has been inaugurated in SHREVEPORT.

TEXAS.—The Class of '90 has five representatives in BIG SPRINGS.—In TYLER the membership is fifteen, and the average attendance good. Fines for absence, of from ten to fifty cents, are imposed, unless a written excuse is sent and accepted by a majority vote. Meetings are held in the afternoon, and promptness in opening and closing is insisted upon. An evening entertainment is given occasionally, and each member may invite one friend. Two literary societies have been the outgrowth of this circle, and there are rumors of another C. L. S. C.

OHIO.—There are twenty members in the East End Circle of NORWALK. Excellent programs have been arranged, and four lectures were delivered before the class last year.—The West End Circle of NORWALK sends in its ninth annual report, showing a membership of fifty-four with an average attendance of twenty-seven. Seventeen meetings were held during the year, there were fourteen public lectures and one parlor lecture, five readings, thirty-two essays, ten conversations, twelve talks, and fifteen roll-calls with responses. From this circle two graduated.—A delightful circle in MEANDER consists of a father and four daughters, who spend an hour every evening reading aloud and talking about the lessons.

INDIANA.—In TERRE HAUTE, a city of about thirty-five thousand inhabitants, there are six local circles. The oldest one is the Vincent, organized in 1879. It has kept up regularly fortnightly meetings since its organization, and has faithfully observed the Memorial Days.—The Longfellow Circle, also of TERRE HAUTE, is composed entirely

of Germans, and has been in existence six years.—Circles at MARION and BLOOMFIELD report a very successful year.—H. B. Stowe Circle of BRAZIL has eighteen members. The oldest member, seventy years of age, has been elected the president as she stands second in attendance "and always has her lesson."

MICHIGAN.—Burr Oak, Gould, and Alpha Circles of KALAMAZOO enjoyed a visit from Principal Hurlbut and Dr. A. H. Gillett that gave fresh impetus to the Chautauqua work. Six members graduated with the '87's and the circles contain a large number of '88's. In June, one of the members who lives a few miles out of town, invited all Chautauquans of the city to her pleasant home. They with others prominent in educational circles made a company of about seventy-five.—Bayside Circle of PETOSKEY was well represented at the Bay View Assembly which is only one mile from Petoskey. A novel and pleasant method of questioning formed a part of the programs last year. It was called the War of the Roses. The circle was divided in two divisions, one wearing white roses, the other, red. The generals of the respective sides were the two oldest members, each of whom has a grandchild in the circle taking the regular course. The questions alternated from side to side, those asked by the red roses being answered by the white, and *vice versa*. A record was kept, and at the end of the year, prizes were awarded to the victorious side, and to the person who had answered the most questions correctly.

WISCONSIN.—JANESVILLE Circle reports a year of interest and profit. All Memorial Days were observed, one reception was given, and the closing meeting was celebrated by a special program, refreshments, and toasts.—Six ladies compose the Alcyone Circle of OSCEOLA MILLS, of whom two graduated with the Pansies.

MINNESOTA.—The first C. L. S. C. movement in the village of AITKIN was a success. Four ladies formed the Minerva Circle and studied faithfully, completing the year's course satisfactorily.—The Mosaics of MINNEAPOLIS are twenty-eight in number.—PLAINVIEW Circle has thirteen members.—Among the thirty-four members of Atlantis Circle of HASTINGS, are the Hon. Ignatius Donnelly and ex-Commissioner of Agriculture, Gen. W. G. Leduc. The circle enjoyed a lecture from the former gentleman, on the authorship of Shakspeare's plays.

THE ASSEMBLIES OF '87.

Reports of the sessions of thirty-four different assemblies were given in the October issue of THE CHAUTAUQUAN. In the present impression we add five more to this list, as follows:

NIAGARA-ON-THE-LAKE, ONTARIO.

The first meeting of The Niagara Assembly in itself was not specially noteworthy. The attendance was not large, not at any time exceeding five hundred. It marks an epoch, however, in the history of the Chautauqua work. For the first time an attempt was made, and a successful one too, to carry out on Canadian soil a fully fledged Chautauqua Assembly with all that is therein implied. The regular session extended over eleven days. The forenoons were devoted to educational work under the care of the department of training and culture with James L. Hughes as conductor. Special care was bestowed upon the Sunday-school Normal Department where daily classes were carried on by Mr. Hughes and the Rev. John McEwen. Kindergarten, Calisthenics, Vocal Music, Elocution, and Botany formed the subjects of study for other classes.

The lectures and entertainments were pre-eminently good. The lecturers presented themselves with the regularity of clock-work. Sau Ah-Brah, the Rev. Dr. Thomas, of the Jarvis Street Baptist Church, Toronto, Dr. Vincent, Jahu De Witt Miller, Dr. Houghton, Professor Clark, of Trinity College, Toronto, I. W. Bengough, cartoonist, G. B. Howie, a native of Syria, Bishop Hurst, Dr. Potts, Dr. A. Burns, Dr. Withrow, Dr. Williams, and others, delighted and profited the audiences with lectures, sermons, or addresses; concerts and literary entertainments served as spices.

The C. L. S. C. work received marked attention. Recognition Day services were conducted by Chancellor Vincent whose address to the graduating class was a masterly one. The spacious Amphitheater was decorated with flowers and bunting. The Camp Fire was a great success. Altogether this first Canadian C. L. S. C. Recognition Day will be long remembered by those who were privileged to take part therein. Round Tables and Vesper Services grew more and more interesting and profitable as the days flew by. A large

amount of C. L. S. C. literature was distributed and a goodly number enrolled as members of the Class of '91.

KEY EAST, NEW JERSEY.

The interest taken in the Sea Side Assembly is on the increase. Larger numbers were in attendance at the August session than in any previous year. The spacious Auditorium built last spring afforded ample accommodations to those who came to enjoy the lectures and concerts. Among the lecturers were S. P. Henson, D. D., J. H. Littlefield, Ackland Von Boyle, Edward Carswell, the Rev. J. C. Price, R. B. Welch, D. D., L. L. D., H. H. Wayland, D. D., Bishop Samuel Fallows, T. P. Stevenson, D. D., C. F. Deems, D. D., L. L. D.

The Rev. Frederick B. Pullan did good work in the Bible Normal Section. The Rev. S. W. Clark in charge of the Sunday-school Normal Section and Mrs. S. W. Clark of the Children's Hour, were up to their usual standard of excellence in their special departments. Classes in Botany, Elocution, Drawing, and Kindergarten were taught by competent instructors. H. R. Palmer, of New York, had charge of the Musical Section, assisted by Professor McGranahan, of Philadelphia, with Gustave Viehl as pianist.

MOUNTAIN LAKE PARK, MARYLAND.

The Reverend H. C. Pardoe, the enthusiastic Chautauquan who was to have conducted the C. L. S. C. services at this Assembly, was detained from the meeting by an accident. In his absence the Rev. Dr. Jesse Bowman Young had charge of these interests. The services of Recognition Day were under his direction, and were full of interest and enthusiasm, as were also the Round Tables. Addresses to the happy graduates at the presentation of diplomas were made by the Superintendent of Instruction, the Rev. John B. Van Meter, and the Rev. Geo. Elliott, and a letter was read from the Rev. Mr. Pardoe.

Normal instruction was given by Dr. Van Meter, the Rev. W. H. Leatherman, the Rev. Mr. Elliott, and Dr. Young. Lectures by Drs. Masden, Van Meter, Young, H. A. Cleveland, Bishop Andrews, and Bishop Peterkin, and readings by Professor S. T. Ford were well attended and heartily appreciated.

CONCORD, OHIO.

Concord Encampment opened its second session August 29 and closed September 3. The Encampment is located at the historic Concord church in Ross County, Ohio, and overlooks a large stretch of most magnificent landscape. The program of this year was more extensive than that of the first session. It included a series of Normal Bible lessons for adults and Children's Classes. These were conducted by Dr. A. H. Gillett and the Rev. Wilbur L. Davidson. The C. L. S. C. work was carefully and thoroughly presented by Dr. Gillett and Professor J. L. Shearer. Mrs. Maggie M. Anderson, an enthusiastic Chautauquan, rendered aid in every way to interest others in the work. The Department of Music was under Professor McKensie, of Cincinnati.

Every day had its full quota of lectures on a variety of topics, but all with an evident desire to benefit the community, every topic being eminently practical. Prominent among the various causes represented were missions, education, temperance, forestry, and farm interests. The evening entertainments consisted of brilliantly illustrated lectures on Persia, Egypt, Switzerland, and Italy, by the Rev. Abraham Yohanan, of Persia, Dr. Gillett, and Wilbur L. Davidson. College Day was characterized by the graduation of two members of the C. L. S. C., and Temperance Day was full of telling work against the rum traffic. Two addresses were made during the day by the Rev. Anna Shaw, of Massachusetts.

OCEAN PARK, OLD ORCHARD, MAINE.

The beginning of an Assembly was made at this point in the past summer.

Three Normal classes were taught: the Junior Class, by Mrs. A. B. Tourtellot, of Providence, R. I., of the C. L. S. C. class of '86; the Intermediate Class, by Mrs. Clara E. Dexter, of North Berwick, Me., of the C. L. S. C. class of '88; the Senior Class by the Rev. Lewis Dexter, of the same place and class. Twenty-five names were registered and the membership fees paid for the C. L. S. C. Class of '91. The Ocean Park directors have adopted the recommendation of the committee on public meetings, to put in the regular Assembly work another year with a full corps of teachers.

THE C. L. S. C. CLASSES.

CLASS OF 1888.—"THE PLYMOUTH ROCK."

"Let us be seen by our deeds."

OFFICERS.

President—The Rev. A. E. Dunning, Boston, Mass.

Vice-Presidents—Prof. W. N. Ellis, Brooklyn, N. Y.; Miss Florence Hodges, Deadwood, Dakota; Miss Mary E. Scates, Evanston, Ill.; James M. Hunter, Barra, Ontario; the Rev. W. N. Roberts, Belleville, Ohio; Mrs. D. A. Cunningham, Wheeling, West Virginia; D. A. Dodge, Adrian, Michigan.

Secretary—L. Kidder, Connelville, Pa.

Eastern Secretary—Miss C. E. Coffins, Brooklyn, N. Y.

Treasurer—The Rev. L. A. Stevens, Tonawanda, N. Y.

Items for the class column should be sent to Wm. McKay, East Norwich, Long Island, N. Y.

One good, solid year of work is before the 88's. Let us take courage and make it a year of "deeds". Read, study, think, and let not one of its golden opportunities be lost. Find out lagging or discouraged classmates and urge them to the fullest putting forth of their powers. How much can be done by those who will!

At the last meeting of the Class of '88 at Chautauqua, this year, the following persons were appointed a committee to prepare for the class decoration of the Amphitheater at Chautauqua, on Recognition Day, '88: Mrs. George B. McCabe, Toledo, Ohio; Miss Mary E. Scates, Evanston, Ill.; Wm. McKay, East Norwich, Long Island, N. Y.

We learn from Miss K. F. Kimball that if our class expects to graduate as large a proportion of its members as the Pansy Class did, we must do some missionary work in looking up classmates who have grown weary and fallen out of the ranks. A word of encouragement, a little help in past and present studies, perhaps a little pecuniary aid quietly given, will save or bring back a member.

CLASS OF 1890.—"THE PIERIANS."

"Redeeming the Time."

OFFICERS.

President—The Rev. D. A. McClenahan, Allegheny, Pa.

Vice-Presidents—John Lee Draper, Providence, R. I.; the Rev. Leroy Stevens, Mount Pleasant, Pa.; Charles E. Weller, St. Louis, Mo.; Mrs. Dr. Edwards, Randolph, N. Y.; Miss Anna L. Sanderson, Toronto, Canada; George H. Iott, Chicago, Ill.; A. T. Freye, Crestline, Ohio; Miss Helen Chenault, Ft. Scott, Kan.; S. M. Delano, New Orleans, La.; Miss Sarah Young, Danville, Ky.

Eastern Secretary—Mrs. Ada O. Krepps, Brownsville, Pa.

Western Secretary—The Rev. H. B. Waterman, Griggsville, Ills.

Treasurer—Mrs. E. P. Wood, 252 General Taylor Street, New Orleans, La. Items for this column should be sent to the Rev. H. B. Waterman, Griggsville, Ill.

Not only is the Class of 1890 represented in every state and territory of our land, but from Scotland, England, Ireland, throughout Europe, China, Japan, South Africa, the

isles of the ocean, we have accounts of the Pierians redeeming the time; and we may soon well ask, where in this wide universe is the Class of '90 not represented? With all this to encourage, let us not falter or fail, but look well to our laurels, that we may be deserving of our present position as the "banner class" of Chautauqua.

CLASS OF 1891.

OFFICERS.

President—The Rev. J. M. Durrell, New Hampshire.
Vice-Presidents—Mrs. Mary A. Livermore, Melrose, Massachusetts; Professor Dutche, Missouri; Mrs. Mary T. Lathrap, Michigan.
Secretary—Chas. E. Colston, Hannibal, Missouri.
Treasurer—Frederick Holford, Springfield, Ohio.

The outlook for the Class of '91 is excellent, but every member must do his part, if the membership of the new class is to show steady progress. Let every old member find at least one new recruit for the Class of '91. Thirty thousand members for '91 must be the war-cry!

Twice a year regularly, communications are sent from the Central Office to all recorded members. Difficulties quite frequently arise and much unnecessary correspondence is caused by the failure of students to read carefully the instructions sent them. We urge the members of '91 especially to bear this fact in mind.

At a meeting of the C. L. S. C. Class of '91, held at Chautauqua August 18 for organization, the selection of a name, motto, and flower for the class was referred to a committee. It was thought that a matter in which so many were interested should receive due consideration. The many hundreds who heard Prof. Henry Drummond at Chautauqua, will long remember the uplift, intellectual and spiritual, which they received from him. To make this impression permanent, it has been suggested by a member of the Class of '91 that the class name be, "The Drummond Lights"; the motto, "Let your light shine"; and "Phlox Drummondii", the class flower. As the name is already associated with science, it might prove generally acceptable; and to those who heard Professor Drummond, it would have a personal association of the most elevating character. The proposition is hereby respectfully submitted to the committee for its consideration.

POST GRADUATE CLASSES.

CLASS OF 1884.—"THE IRREPRESSIBLES."

Last year at the Assembly, the class of 1884 decided, after much deliberation, to secure for itself a class home, which should be the rallying place of its members for the years to come. A very pleasant, attractive, and suitable home was purchased for seven hundred dollars, in the immediate neighborhood of St. Paul's Grove and the Hall of Philosophy. On the purchase money two hundred dollars has been paid, the remainder being secured by note and mortgage. One hundred dollars was paid last year, and one hundred dollars with interest this year. This home is for the whole class, and all the members should feel a personal interest in it. Last August a member who came from Seattle, Washington Territory, to enjoy a week's companionship with his class, presented in a most earnest manner the desirability of paying off the remaining debt on the building during the ensuing year, and agreed to pay as much as any other member. A subscription was at once started, and about a hundred fifty dollars pledged, and made payable on condition that the whole amount should be raised. Two members each pledged twenty-five dollars, and several others subscribed

ten or five dollars each. Through this scheme the class treasurer, Professor Bridge, hereby earnestly invites an immediate subscription from the "Irrepressibles", and asks immediate subscriptions on the line of ten dollars or five dollars. Those who can not subscribe these sums (though it is hoped many will), are urged to send at once their pledges for amounts below this. Address W. D. Bridge, Plainfield, N. J.

CLASS OF 1885.—"THE INVINCIBLES."

OFFICERS.

President—J. B. Underwood, 39 Barclay St., New York.
Vice-Presidents—J. W. Adams, 1108 Topeka Avenue, Topeka, Kansas; Mrs. Josephine Taylor, Pittsburgh, Pa.
Secretary—Miss Anna M. Chapin, Boston, Mass.; *Assistant Secretary*—Mrs. M. M. Dunbar.
Treasurer—Miss Lizzie N. Haskell.

All persons having information of interest to the class will please communicate with Mr. C. M. Nichols, Springfield, Ohio, at as early a period in the month as possible.

At the annual meeting of the class, held on August 18, officers were elected, their names appearing at the head of this department. Expression was made concerning the activity and faithfulness of President Underwood and his associates. It was the unanimous opinion of all present that a special effort should be made throughout the year to secure a large attendance of the members of the class at a grand re-union at Chautauqua in August, 1888.

Vice-president Adams read a letter from President Underwood from which it was learned that the contract had been made for the printing of the class book—the "Memorabilia"—and that Mr. Underwood was waiting for a promised contribution from Dr. Vincent. The time of the appearance of the book can not now be stated. The expenses of the publication have not yet been met, by about seventy-five dollars. The price in cloth is fifty cents, in alligator binding, seventy-five cents.

CLASS OF '87.—"THE PANSIES."

The Pansies who will next summer enter the competitive examination, are to send to the President, Oswego, New York, the name of the book in which they prefer to be examined, specifying the course in which the book is read, whether the regular course, the Garnet, or one of the Seal Courses. Prizes will then be secured for such books as show the greatest number of names.

A prize is already secured for the person who this year gains the greatest number of seals. A list with the same highest number will doubtless be presented, in which case the favorite one will be determined by lot. This prize is a gold watch, worth twenty-five dollars, but the winner, if desired, may receive instead twenty-five dollars worth of books of his or her own choice. A lady who desires her name withheld, offers as one of the prizes a gold pin to cost twenty dollars.

The Pansies suffered a severe loss in June last in the death of Dr. J. A. Steven, of Hartford, Conn., who was at the time of his death Eastern Secretary of the Class of '87. Dr. Steven was a graduate of Oberlin College and of the medical department of the University of Michigan. He had a large medical practice at his home, and was a man of infinite usefulness and benevolence both at home and abroad. Dr. Steven was the donor of a handsome building and an endowment of twenty thousand dollars to Oberlin College. By his death Chautauqua loses one of her staunchest supporters and most earnest workers.

EDITOR'S OUTLOOK.

THE HOLY SPIRIT'S INFLUENCE IN STUDY.

Much admiration has been bestowed upon Mr. Pope's ideal man who "looks through nature up to nature's God". But truer far to man's own nature is the philosophy which begins with God and sees all things in the light of his thought and love. There never was sadder mistake than that of the professed truth-seeker who starts with cold phenomena and law, and from these seeks to mount upward. All truth flows downward from Him who is its Author and Source. That such is the method assumed and taught in the Divine Word is very plain. The counsel "seek ye first the kingdom of God", knows no exception, but applies to all the possessions to which we may rightfully aspire. When the eye is single to see Him first, then is given the assurance that the "whole body shall be full of light". The circumference of truth must have a center and that center, the Scriptures teach, is God. And likewise, he that would wisely explore any of truth's domain must first feel the impulse and possess the enlightenment of the Divine Spirit.

How this same method finds its counterpart and correlative in the nature of man! What more common in our observation of human effort to gain knowledge than that the heart must lead the way for the intellect to follow! It is the law of success in study, the prerequisite of achievement. There never was an Agassiz, a Newton, or Galileo who toiled for truth's sake, whose heart did not furnish the master-motive. Is there anything plainer then, than that he who would study nobly, he who would learn well, should submit, first of all, his heart to the inspiring touch of the Spirit of God? It is only then, in our work, that we rightly comprehend, or put ourselves within reach of the true and highest motive. How different, for instance, must be the study of history to one who sees it only as a record of human events, strange, confused, mysterious; and to another who discerns in all, the on-moving of a divine plan and can read God's handwriting on every page! And what a transformation has science undergone when from the dead, cold phenomena of the atheist, it has become, as to the Christian scholar, the open face, the speaking tongue of God Himself! All the boasted knowledge of man has little meaning or worth till the eye of the heart is open to behold the seal of its Author.

Here in this philosophy of man, in the relation of heart to intellect, is found the reason why the church of Christ has, in every age, been foremost in sympathy and effort for the cause of learning. And this explains how it is that the careless, often indolent, youth when once touched by the fire of the Holy Ghost becomes conscious for the first time of his true self, and realizes his power and destiny. Who does not reckon in the circle of his acquaintance the young man or young woman whose conversion marked the beginning of the intellectual life? This then is the only true and adequate motive in the pursuit of knowledge; the consciousness of God in it all and the desire to better know and please Him.

And think, too, under sway of this motive, what breadth of range is given to the student! From such a point of view there is nothing mean or insignificant in the universe. Science, history, philosophy, art, literature, all may be clothed with new dignity and become ministers of God to man. It is he who stands thus amid creation, with the Heavenly Father at his side as interpreter and teacher, who is able to find "tongues in trees, books in the running brooks, sermons in stones, and good in everything". Moreover, this is the same motive which yields the joy and delight of intellectual pursuit. It is the Christian student who is genuinely enthusiastic. The word enthusiasm means divine inspiration, and he who possesses that is beyond the reach of tread-mill round or irksome task.

How very plain, then, if these things are so, becomes the privilege and the duty of all who are studying that they may possess more truth. With special fitness does it seem to apply to the army of students enrolled in the Chautauqua Literary and Scientific Circle. Working, as many are, alone, it is permitted to know that our Father works with us and for us. A great and true soul may be fashioned anywhere if it only call God to its help. And sometimes a single half-hour under the immediate divine tuition will do more for the awakening of our best nature and the development of our highest powers than whole years of mere training of the intellect.

THE CENTENARY OF THE CONSTITUTION.

One hundred years in the life of our planet is as a day in the life of a man,—time enough to add an inch to a coal vein. In the life of a people it is barely time to thicken the strata of race character so that the historian may say,—this people grow. With kingdoms and empires it is different. A well trained journeyman in the general king business can set up to order in a day or two an empire for you, and see it tumble down quite as quickly. The French people live on through centuries, though there have been certain persons in Paris who have played king and emperor for short seasons. So from a European stand-point, a hundred years of actual legal national existence is a very long time indeed.

September of this year saw the completion of our first hundred years as a properly introduced individual among the rather unstable family of nations. We have survived for two good reasons. The legal compact that makes us a nation was the outcome of unselfish patriotism. There were no parties then. All were good Americans. Next, the Constitution writers recognized (though they may not have said so) that peoples (not nations) grow slowly. Herein is the most extraordinary feature of the making of the Constitution. The peculiar, many raced, many sided, complex American people of to-day, did not then exist, and yet the legal vesture fits. Is it not from the fact that, while so many races have emigrated to this land to form a new nation, they are essentially one, one in the common humanity of man? Did not the Constitution survive because of its inherent humanity, or human-likeness? Does it not meet our wants because it is essentially just and unselfish? And may it not meet our wants for centuries to come and be a model for other races when they become weary of playing with the old-fashioned toys called kings and queens?

The celebration in Philadelphia seems to us perfectly natural. In Europe it was viewed with amazement. We know all about such meetings, the vast, good natured, orderly, self-governing crowds, the spirit of generous rivalry in making the celebration a success, the industrial and military displays, the speeches and dinners, the cordial, good-natured friendliness between people and rulers, the meeting of all parties and sects in good-fellowship. In Paris the spectacle of a Protestant minister and a Catholic prelate offering prayers on the same platform was the object of apparently unutterable amazement. In London the fact that the first lady of the land went out to dine with friends and that the Chief Magistrate looked in on a club of good fellows, without ruin to his dignity, simply struck my lords dumb with horror. Who can tell what the hearts of the plain folks in Europe felt? Every paper in Europe reported the celebration in full, with condescending remarks by the editors. The people read it, nobody knows what they thought about it. If for no other reason than this, it is well that Philadelphia made holiday. This is "the government of the people, by the people." "The government at Washington still lives." It is wise to remember that empires not made by kings survive, because the

fittest, that nations may grow surely, as well as quickly, if the fathers be unselfish and the sons faithful. It is well to remember that every success of our great experiment makes a profound impression on the minds of the people of Europe.

THE MAN OF ONE BOOK.

Whatever may be the quality of that proverbial wisdom which enjoins upon us to "beware of the man of one book", this warning has worthy significance only when understood as teaching that intellectual power is best derived from intercourse with some one master mind. That the intensity of an energy, other things being equal, is directly proportioned to its concentration, is a law which admits of no exceptions in any sphere of activity.

The well-proportioned and symmetrical development of the various faculties of the human mind, doubtless demands, during the formative period of youth, attention not to one thing merely, but to many things, and consequently the use, in greater or less measure, of many books. But even those years of school and college life prove most profitable whose energies have been devoted to the thorough mastering of a very few good books. What we wish especially to urge is that when the foundations of a liberal education are once well laid, thereafter every man should have set in his intellectual heaven, as a mental pole-star, some great work of human thought and genius, whose steadying power shall calm all perturbations of the soul, both imparting strength and giving peace.

If books, for the most part, lack that magnetic power which flashes from the human eye and flows in sparkling rivulets of speech from eloquent lips, the best books have this at least equal charm, that, in their self-contained calmness and impassioned vigor, the result of strength wisely and firmly directed to worthy ends kept steadily in view, they exhibit something of the power and order which belong to nature's laws. Men, even the best, are sometimes noble and sometimes mean; a masterpiece of intellectual genius is as unchangeable as the eternal hills, and its glory as enduring. Men of genius do not give of their best to every chance comer; but we can have the company of Homer and Dante and Shakspeare whenever we wish. And since we can at pleasure associate with such men, why mingle with the meaner crowd who would fain throng our doors and dog our footsteps? While hospitality is due to every human brother, however humble, there is no law of courtesy which demands that we shall tolerate any book which is not the best of its kind.

Just as the law of natural selection, operating in the choice of associates and friends, brings together those of like tastes and inclinations, so a man is known quite as well by the books which he reads as by the company which he keeps. Trust not the man or the boy who reads the debasing literature of the times. It is only by reaching up to that which is higher than ourselves that we ascend.

Two noted men suggest themselves to us as well instancing the power which lies in a single book,—one a leader of armies, who, in his many skillfully conducted campaigns, is said to have had for his most intimate companion by day and night "Caesar's Commentaries" on the Gallic War; the other the man who, more than any of his contemporaries, is to-day, whether for better or for worse, shaping the destinies of the great British Empire. The former we will leave undisturbed in his splendid mausoleum under the dome of the Invalides; the living English statesman is our better example. Homer is Gladstone's one book, and we can not doubt that in great degree it has made him what he is. His is an Homeric, that is, an heroic mind. Agamemnon and Achilles and Ulysses and Ajax live again in him, not as warriors, indeed, but as controlling powerfully by their wisdom and indomitable energy the destinies of men. Not that he reads nothing else; Gladstone knows something of all books, knows the art of general reading, but his "one book" is Homer. He who has not noticed these many years how this

myriad-minded man passes with ease from the engrossing cares of state to the most minute and pains-taking study of the Homeric poems, such as might almost put to shame the diligence of the professional scholars of all lands, has failed to take note of at least one important element of his greatness.

STEERAGE TOURISTS.

One of the most remarkable sights in the port of New York is the landing of the emigrants. It goes on steadily day by day, year after year,—a vast flood of humanity pouring into our country from Europe. Many a day there land at Castle Garden enough people to make a large town. What do these people do? Do they stay here or drift back to Europe? The emigrant question is rapidly attracting universal attention. Shall we check it? Shall we stop it entirely, or shall we encourage it? These are questions now before the people, and it would require many pages to do them justice. Just now the question might be put another way: How many of these steerage passengers in the great steamer lines go back, and do they ever return? A representative of THE CHAUTAUQUAN called recently at the New York offices of some of these lines and was told that there is a certain amount of travel East by the steerage. The Red Star Line (Antwerp) reported from eight to ten per cent, the State Line ten per cent, White Star twelve per cent, the Anchor (Italian ports) twenty per cent, and the French Line ten per cent. Other lines, German and English, reported ten per cent or less. The Italian (Anchor) Line is exceptional and for this reason: the Italian emigrants do not come to stay, they seem only to care to get a little money, and then to go home. This is also true of the Hungarians. The others stay on this side. The number that actually go back, being unwilling or unable to stay, is very small indeed.

As far as can be learned, the ten per cent who go back are steerage tourists. That is, they only go to Europe on a visit. We overheard a lady remark, in commenting on her house cleaning this fall, "I must wait until Jane returns from Europe." Her favorite helper was abroad on a vacation. Last July the *Note-Book* chronicled the departure of a hundred coke-strikers from Pennsylvania for Hungary on a visit to their friends, while the labor difficulties were adjusting themselves.

The steerage tourists are the frugal people who out of their wages here, save enough to make the trip to the old country to see the folks, and perhaps bring them out. A steerage tourist on being asked why he came back, replied that he was homesick in Europe. "I couldn't breathe, every thing was so little." What he meant was that the ways of life, the outlook, so to speak, is so narrow. Life is broader here.

The steerage tourist is the natural outcome of our institutions. We have only to turn to the labor bureau reports of such states as Massachusetts, to see that the average workman in that state is better paid, better fed, and better clothed than in Europe. His house may not be quite so cheap and in some respects as good, but on the other hand life here is pleasanter, his children are better taught and grow up with a better chance in life. The labor statistics of other states show much the same thing. One of the most important questions now being examined by men of science is the food question. The nutrients of food are now known and comparisons of foods, or better of "rations," have been made between different countries, and it has been shown that the American is by far the best fed workman, having a more ample ration with more meat and more fruit than the workman of Europe. The result is he can work longer and better and earn more. So it comes that for every one hundred emigrants coming West (who stay here) ten go back for pleasure or business. No better argument for the practical success of American institutions can be found. As for the Italians and Hungarians who go back to stay, perhaps their permanent return is a subject for mutual congratulations. Their departure does not appear to be deeply mourned.

EDITOR'S NOTE-BOOK.

The Outlook of the Chautauqua Literary and Scientific Circle is magnificent. The Class of '91 stands full abreast of '90 at this time last year, and the demand for information and circulars is enormous. Ten thousand circulars have been ordered for the South; Mrs. M. H. Field, secretary of the Pacific Coast Branch, reports unusual promise in her district; the new British circular is going everywhere throughout Great Britain; a letter from the secretary of South Africa branch, declares, "I feel sure that Chautauqua has come to this land to stay"; inquiries are coming from Australia, and the wife of the governor of Queensland is interested in seeing the work developed there; the C. L. S. C. leaders are out in full force, Chancellor Vincent addressed the Brooklyn Assembly in October; Principal Hurlbut has spoken on the work at New Haven, Hartford, and Worcester, Connecticut; the Rev. A. H. Gillett is planning a campaign in Indiana and Kentucky; the Rev. Mr. Creegan and the Rev. Frank Russell are also delivering addresses on the subject. A year of large promise has opened.

On October 9, 1886, eight anarchists charged with causing the Chicago Haymarket Riot, were sentenced, seven to death, one to fourteen years in the penitentiary. An appeal was made, and on September 14 the Supreme Court of Illinois affirmed the sentence. Strong effort is making to secure commutation of sentence and to carry the case to the United States Supreme Court. The plea is that the anarchists were working in the interests of the oppressed laborer and spoke under the smart of undeniable wrongs. The fact is that they worked in the interests of the anarchist platform,—no authority, no state, no private property, no family, no religion. Pardon for them justifies pardon for every man who incites another to murder. The sanctity of the law they have broken demands that they suffer the full penalty. Unless the country can be made to fear and obey laws, all the labor reforms dreamed of will be worthless possessions.

The shocking features in the system of "farming out" convicts, which the newspapers have been portraying, are by no means new. Nor are Georgia, Alabama, and Mississippi the only offenders. In 1879 details equally revolting were told of the system in South Carolina; in Georgia the abuses compelled the passage in 1881 of alleviating measures; and one after another of the states where the system has been in vogue have been obliged to drop it, until now it prevails in less than ten. It is utterly impossible to carry on the leasing of convicts without abuse of prisoners resulting. The only recommendation the system has is that it saves the state care and expense, both of which the best good of the community demands that it give.

For months the Connellsville, Pa., coke regions have been in a labor uproar. The inability to fill orders has caused customers to seek other localities, where of course the number of ovens and workmen have been increased to supply the new demand. When the Connellsville trouble ceases, the prospect is that there will be little for the coke ovens to do. Strikers and lockers-out must remember that the world does not wait for anybody's quarrels, and that by the time a fight stops, the demand will probably have done the same. Arbitration is money in all the pockets concerned.

For over two years the rights of American fishermen in Canadian waters have rested on what is known as the treaty of 1818. And most uncomfortable rights they have been. By the middle of November it is hoped that the fishery commission called to settle the disputes will be in session in Washington. Mr. Joseph Chamberlain is Great Britain's chief representative, and Mr. W. L. Putnam of Maine and J. B. Angell, president of Mich-

igan University, with the Secretary of State act for the United States. They are all strong men and the country will expect an arrangement broad, liberal, and enduring.

'87 has been a year of great celebrations. In May, Germany enjoyed the unique distinction of celebrating the ninetieth birthday of her emperor. The flow of demonstration in honor of the Jubilee Year of Queen Victoria has not ceased yet entirely. For the last month the "peacock in our national character," as Emerson puts it, has had its tail wide spread in honor of the constitutional celebration, the G. A. R. encampment, and the industrial progress of America as shown by the expositions of the great cities. All these great parades have been real educators, spreading popular information concerning important epochs of history and calling attention to growth in governments, science, mechanics, philanthropy. An incidental but interesting circumstance of such celebrations is the impetus they give to trade in the localities where they are held.

O. N. T., that combination so familiar in the sewing room, has just now two very interesting connections. From those who watched the yacht race between the Scotch *Thistle* and the American *Volunteer*, it deserves attention because the makers of the famous thread, a Scotch family, Clark by name, are large owners in the defeated yacht. To those who concern themselves with the growth of manufactures in the United States, it is suggestive of the fact that a foreign manufacturer—of thread at least—can afford to import workmen, build factories, and manufacture the goods here which he could not afford to make in Scotland and import. The Clarks have done this in their large manufactory in Newark, New Jersey.

Pamphlets and discussions on the best means of accomplishing capital punishment—with a strong and reasonable leaning toward electricity as the most humane and effective—are multiplying. There is great need of putting an end to the antiquated and barbarous "hanging"; there is even greater need that the publicity and sensational accompaniments of execution be abolished. If absolute privacy could attend the expected execution of the condemned anarchists in Chicago in November, there would be a solid gain to civilization. Let the horrible scene be veiled in obscurity.

The Pension Bureau can scarcely be accused of parsimony after its last annual report. According to this document the number of 55,194 new pensioners have been added to the rolls, and 17,677 names dropped. The pay-roll has been increased by about ten millions of dollars.

The prairie dog and the ground squirrel have caused an extra session of the Montana legislature. To rid the territory of these small pests, a bounty of ten cents for every one of the first killed and five cents for the second was offered some nine months ago. By the middle of August the measure had cost the treasury over fifty thousand dollars. The legislature was summoned in haste and the law repealed. Evidently the representatives were not acquainted with the activity of Montana hunters.

All the pessimistic prophecies by the rum-sellers of Sioux City, that the murderers of the Rev. George C. Haddock, would never be found, are proving false. One of the conspirators was convicted of manslaughter in September and evidence accumulated which it is believed will convict Arensdorf who was released at the first trial. This is one of several proofs of the month (the sentence of Sharp, the New York "boodle" alderman, is another) that when public sentiment bestirs itself it is

quite possible to obtain justice and enforce law, and that where lawlessness reigns it is quite as much due to the inertness of the good as the activity of the vicious.

In one day in September over one hundred divorces were granted in Chicago. It is not a fact for flippant comment or jest. It is as serious a social item as has been circulated for a long time. Loose social customs, the lack of parental authority, the little or no investigation demanded before granting licenses, the abominable divorce laws which in the different states recognize about twenty-five different grounds for divorce, and in Illinois and Maine leave the decision to the judge, are all about equally responsible.

A hopeful sign of the times was an item in one of the reports presented before the National Prison Congress which held its seventeenth annual session in Toronto. The Hon. G. W. Ross, Ontario's Minister of Education, said that during the last ten years, while the population of Ontario had increased twenty per cent, the incarcerations had decreased ten per cent. Among the many helpful plans this congress is endeavoring to see realized are the placing of good literature in the hands of prisoners and providing for the care of discharged prisoners, especially women. The benefit derived from the former of these suggestions has been proved in many places where prison inmates have gladly undertaken the C. L. S. C. course.

A St. Paul newspaper has made inquiries in every city and town in Minnesota as to the decrease in the number of saloons since the high license law went into effect. In Minneapolis the reduction is one-third, in Duluth, one-half, and in the state at large it is already a little less than one-third. If the little limitation of high license is good, how much better prohibition of the whole traffic.

Popular opinion in regard to slavery in Brazil, has resulted in a bill now pending before the council of the Empire. If the bill is passed, all slaves in the Empire are to receive their freedom immediately; but to enable the masters to arrange their affairs gradually, they are allowed to retain the services of slaves at fair wages for two years. A slave may purchase his freedom at once by paying two hundred dollars, and if a husband is given his freedom he may demand that his wife be freed also, and *vice versa*.

The Thirteenth Annual Report of the work of the National W. C. T. U. shows how wonderfully this great organization has systematized and unified its various branches of moral reform. Among the twenty or more departments included in the Union are the White Cross movement, flower missions, work among prisoners, soldiers, sailors, miners, and railroad employees, scientific temperance instruction, the teaching of the laws of hygiene, and industrial training. A superintendent for each department is appointed in each state, and the whole plan is carried on in a thorough and business-like way. The perfection of the organization is largely due to the executive ability and the unusual devotion of the president, Miss Frances E. Willard.

The official count of the Texas vote on prohibition came out in September, and it reveals at least two suggestive facts: first, even if defeated, prohibition has been the cause of bringing out the largest vote ever cast in the state; and second, that the negro vote was almost solid against the measure. On September 29 the proposed prohibitory amendment to the Constitution was defeated in Tennessee by 15,000 votes. Similar phenomena to those in Texas were observable. The vote was larger than on any merely political matter, and the negro vote defeated the measure.

The temperance cause has lost a zealous, eloquent advocate

in the death of Mr. John B. Finch. On October 3, Mr. Finch died suddenly in Boston of heart disease. New York and, in later years, Nebraska have been the fields in which he did his hardest work. The prohibition movement owes much to him. At the time of his death he was chairman of the executive committee of the National Prohibition Party.

A bitter disappointment awaited the United States Eclipse Expedition to Japan. The sixteen thousand miles of travel and the unremitting toil of many days went almost for naught. The morning of the long looked for day, August 19, was all that could be desired, but gradually clouds began to gather and to grow heavier and blacker until the sun was entirely obscured. When the moment of contact came, for a brief instant they broke away only to roll together again more compactly. A few photographs taken during the momentary appearance of the sun and some observations made before and after the eclipse are the only results of the expedition. The American expedition to Russia was also a failure for the same cause.

Warfare in its present form will become an impracticable as well as inhuman business if the power of destructive weapons is carried much further. The *Trafalgar*, the largest iron clad ever made, with armor from fourteen to twenty inches in thickness, with a displacement of nearly 12,000 tons and engines of 12,000-horse-power was launched at Portsmouth, England, in September. To meet the leviathan is Lieutenant Zalinski's pneumatic dynamite gun, just proved a success. With little difficulty this gun will blow to pieces a vessel at a distance of two miles. Given a few of these dynamiteurs, and war would be too short and sweeping an affair to attain any end except depopulation.

The ninth International Medical Congress was held in Washington, D. C., in the early part of September. It was formally opened by President Cleveland, and the address of welcome was made by Secretary Bayard. Among the four thousand physicians in attendance were representatives from nearly every civilized nation on the globe. In no other instance has the practical tendency of the age been more forcibly illustrated. Theories of all kinds were put to the test, and strong efforts made either to lift them from their propped up positions to the proud independence of well-established facts, or to allow them to fall to the ground as unworthy of the support accorded to them. The following subjects show the character of the questions considered: the Pasteur theory, vaccination as a means for preventing yellow fever, and the milk supply for cities. The tenth Congress is to be held in Berlin in 1890.

One of those prosecutions resulting in disappointment to the ones immediately engaged, but of untold value to the scientific world, was made in the early months of the present year. A party of treasure-seekers eagerly exploring a cave in the cañon of the Gila River, Arizona, which they had been led to suppose held great treasures, found instead that it was a sepulcher containing five bodies. Critical examination has since shown them to be, without doubt, the mummified remains of a prehistoric race. Dr. Winslow Anderson gives it as his opinion that they lived four or five hundred years ago. The bodies are to be placed in one of the large museums of the world.

Considerable interest is being taken in the probability of finding diamond fields in Kentucky. Scientists have discovered a great similarity existing in the peridotite found in certain parts of that state and that in the South African diamond localities. Careful surveys and researches are now being carried on.

Mr. Edison, who disclaims the title of a scientist, saying that he is simply an inventor, is now building near his beautiful home in Orange, N. J., a laboratory for his own use. It is said that it will be the largest and the most complete of any in the world,

belonging to a private individual. It comprises five large buildings, the main one of which is 250 feet long, 50 feet wide, and three stories high. The four other buildings are each 100 feet long, 25 feet wide, and 16 feet high. Within these structures will be contained all the machinery and instruments, the chemicals and all materials that a man of Mr. Edison's genius and aspiration can require. He intends to have on hand at the opening a sufficient supply of all kinds to last for five years of constant experimenting. The cost of the whole will be \$180,000, and the working force will consist of forty skilled men besides Mr. Edison himself and Mr. Batchelor his first assistant.

An interesting trio comes from the Old World to the New. Charles Dickens will be heartily welcomed for his father's sake. But the newspapers say the readings from his father's works are so artistically given that he wins laurels for himself. It is no easy matter for the son of a great man to be recognized for his individual merit.—"Max O' Rell" (M. Paul Blouët), a Frenchman, the author of "John Bull and his Island", will read from his own works. He is said to be a striking example that a meritorious writer will find his way to the public, if he does not have influential backing.—The Rev. Joseph Parker, D.D., was fittingly chosen to deliver the eulogy on his intimate friend, Henry Ward Beecher. It is suggested that he may be called to and accept the pastorate of the Plymouth Church. An abler man the church could not well secure. While here he will give a course of lectures.

It seems a difficult thing to get the right poet for a public celebration. The critics complained in 1876 that Bayard Taylor was not our representative poet; and the Constitutional Centennial Committee who said they would provide a national poet for the occasion, and then selected Mr. Crawford, are also suffering at the hands of the critics. Nevertheless, the day was not lacking in true poetry, when there was in addition to "A National Hymn," "Hail Columbia" with additional stanzas by Oliver Wendell Holmes. There is no need to complain if we get a good thing, no matter who the author may be.

The Longfellow Memorial Association have commenced an outlay of the money they have been slowly accumulating since the poet's death. Their first object is to perpetuate the view of the Charles River from the Craigie House, Cambridge, Mass.; the land in front of the house from Brattle Street to the river, valued at \$100,000, the heirs have generously given to the Association. After this is improved, an appropriate monument to the poet will be erected. No more suitable disposition of the money could be made than to preserve for future generations the place that was so loved by Longfellow.

The new developments in the Shakspeare Bacon controversy are startling—at least to the combatants of the Shakspeare faction. The latest discovery must make the firmest adherent say, "Did he, or didn't he?" Besides the cipher which Mr. Ignatius Donnelly thought he had discovered hidden in the folio edition of Shakspeare's plays, Mr. Hugh Black now has another theory, and seems to establish it logically too. He has applied Bacon's *omnia per omnia* cipher to the well-known epitaph of Shakspeare, and has evolved, "Francis Bacon wrote Shakspeare's Plays". This conclusion has been investigated by Mr. Edward Gordon Clark, and has converted him to the Baconian theory.

During the recent Convention of Christian Workers in the Broadway Tabernacle, the leaders handled such subjects as "How the ordinary church may reach the masses," "The McAll

Mission," "The tenement house problem," "Street preaching," and, perhaps the most suggestive of all, "Work for women" and "Boys' clubs." Practical methods of Christian philanthropic work when discussed by persons who have taken part in bringing about their success, are of interest in these times of awakening.

A non-sectarian hospital for sick infants is to be established in New York City by a company of benevolent ladies, among whom is Mayor Hewitt's wife. The need of such an institution is evident, as the report of deaths among infants in that city during the three summer months was 4,119, and yet in all the New York hospitals only twenty-seven beds are for children under a year old.

Great good must come from all intelligent training in the methods of Christian work; for this reason we are especially glad to open the *Note-Book* to communications like the following:

MY DEAR MR. EDITOR:

I am anxious to call the attention of your readers to a very remarkable and interesting movement in Chicago, known as the Chicago Free Kindergarten Association, that began early in 1881. It aims to maintain a free normal and training class, and a system of free kindergartens in that city. The differences between the Chicago Free Kindergarten Association and other societies doing kindergarten work, is this: that the Chicago association employs simple Bible lessons, illustrative of Bible subjects, and adapted to kindergarten methods. It is a Christian institution. It promotes reverence, sound temperance, the only true morality (that based on Christian faith), and earnest Christian life.

The next class in the normal and training department will be organized early in February, 1888, at Marie Chapel, corner of Wentworth Avenue and Bushnell Street, between 23 and 24 Sts.

All instruction in this Chicago Kindergarten Association is free. The expense for each pupil, aside from board, need not exceed \$15.00 for material, for the whole term of ten months. If any of our Chautauqua readers who are interested in benevolent work, desire to understand Christian primary teaching of the highest quality, they should address Miss Eva B. Whitmore, 175 and 22 St., Chicago, Ill.

J. H. VINCENT.

Plainfield, N. J., Sept. 19, 1887.

A grand instance of American liberality is Mr. Cornelius Vanderbilt's gift to his railroad employees in New York City. A palatial club house, unsurpassed in its appointments, and with a library twice as large as that owned by any other club in the city, has been built expressly for their use, and was formally opened on the evening of October 3. The belief that Mr. Vanderbilt evidently implies in thus providing every comfort and luxury for his loyal workmen—that the best is not too good for them—they will doubtless appreciate.

The Rev. Dr. W. W. Wythe has returned to Chautauqua, where, as pastor of the church, he will make his home. On these classic grounds may be found several models illustrating Old Testament history, which are works of Dr. Wythe's genius. Students in the normal work everywhere will be pleased to learn that before the Chautauqua meetings for 1888 begin, Dr. Wythe will have the Park of Palestine restored to its original attractiveness and beauty, and other models will by his touch spring into being and be ready to help Bible students in their search for knowledge.

Just as Chautauqua gains an active worker in Dr. Wythe, she loses from her corps the Rev. R. S. Holmes, Registrar of the University. Mr. Holmes retires from this position to take the pastorate of the Presbyterian church at Warren, Pa. His energy, spirit, and suggestiveness will be missed by all connected with the work, though we feel sure that his good-will will continue with the institution.

C. L. S. C. NOTES ON REQUIRED READINGS FOR NOVEMBER.

HISTORY OF THE UNITED STATES.

NOTE.—Several letters have been received, making inquiry why Dr. Hale's American History closes with the war of 1812, and contains no account of events in recent times, such as the Mexican War, the Civil War, and the reconstruction since 1865. Many reasons could be named why in such a circle as ours these subjects should have no place as a part of the regular course of study, though there is nothing to forbid local circles taking them up. We have thousands of readers on both sides of the line, and it would be impossible to satisfy one class without grievously offending another, in whatever way the history should be written. True history has relation not to the issues and opinions of the present, but those of the past. The records of the last forty years belong to current events, rather than to history; and historians have generally chosen to limit their work to events back of their own time. Macaulay's memorable opening to his "History of England" states that it was his purpose to bring it down "to a time within the memory of living men"; Green's "History of England" does not include the present century; and Bancroft's great "History of the United States" closes before the war of 1812. We would suggest that those who desire to continue the study of the subject further than our text-book carries it, should read, in addition to Hale, Ridpath's "History of the United States."—*Principal J. L. Hurlbut.*

P. 82. "General Court." The official name of the Massachusetts' legislature.

P. 84. "Commonwealth." The term used to designate the government in England extending from the time of the death of Charles I. until Oliver Cromwell was placed at the head of the government. It is also applied to the whole time included between the death of Charles I. and the accession of Charles II.

"Protectorate." The name applied to the government during the rule of Cromwell.

"My lord, remember the Athenians." After the burning of Sardis by the Athenians, at the beginning of the Persian Wars, Darius, the Persian king, in order that he might not forget the injury, commanded a servant to call out three times at dinner, every day, these words.

P. 88. "Good Friday." The anniversary of the death of Christ. In England and Ireland this day is a legal holiday.

"Old South Meeting-house." This church was built in 1729. The British soldiers used it as a place for drill during the Revolution. After the great fire in Boston in 1872, it was used for a post-office until a new building was erected.

P. 92. "John Locke." (1632-1704.) A renowned English philosopher, best known by his "Essay concerning Human Understanding." The province of Carolina had been granted to him and seven others by Charles II. The scheme of government devised by them is known as the "Grand Model."

P. 99. "Anabaptists." A name applied to those religious sects who deny the validity of infant baptism. In the Reformation a large class of persons bearing this name sprung up. They had for their leader Thomas Munzer. They claimed to be divinely commissioned to found a society of holy persons and to put to death all magistrates. In 1533 they began to concentrate in Münster, Germany, which place they soon brought completely under their power. They soon passed from religious fanaticism to unbridled license of all kinds. In 1535 they were overthrown and their kingdom perished.

"The man in leathern breeches." George Fox. (1624-1691.) Founder of the sect of Quakers. When quite young he was apprenticed to a country shoemaker. When about nineteen years of age he was subject to deep religious impressions, and abandon-

ing his work, used to wander alone up and down the country, clad in leathern clothes of his own making.

P. 100. "The War in 1673." During the Seven Years' War, Holland remained neutral, but just at its close she became involved in a war with England, which is the war referred to. Charles II., disregarding the claims of the Dutch, granted this land to English subjects, but the Dutch recaptured it. By the treaty made in 1674 it was again given to England.

P. 102. "The great tree at Shackamaxon." Mr. Bancroft in describing Penn's treaty with the Indians, says, "Beneath a large elm tree at Shackamaxon, on the northern edge of Philadelphia, William Penn, surrounded by a few friends, in the habiliments of peace, met the numerous delegation of the (Indian) tribes."

P. 119. "Old Dominion." All acts of Parliament down to the Revolution designated Virginia as "The Colony and Dominion of Virginia". In the "History of Virginia," by Captain John Smith, the term "Old Virginia" is used in distinction to New England. Hence the term Old Dominion came to be applied to this state.

"*Sic jurat transcendere montes.*" "Thus (or this is a sign that) he swears to cross the mountains."

P. 122. "Ballad of Blackbeard." In his "Autobiography," Franklin says, "I now took a fancy to poetry, and made some little pieces. One was called the 'Lighthouse Tragedy,' and another was a sailor's song on the taking of Teach (or Blackbeard), the pirate. They were wretched stuff in the Grubb Street ballad style; and when they were printed my brother sent me about the town to sell them. This flattered my vanity; but my father discouraged me by ridiculing my performances and telling me verse-makers were usually beggars. So I escaped being a poet, most probably a very bad one."

P. 124. "In tail male." A legal term denoting that the land grants were limited to male heirs only.

P. 139 "Benjamin West." (1738-1820.) A distinguished American painter. When he was seventeen years old he began painting portraits in Philadelphia. He visited Rome and then went to London to live. George III. soon became his patron. Among his most celebrated pictures are the Death of Wolfe, Christ Healing the Sick, and Battle of La Hogue.

"Chatham." The elder William Pitt. (1708-1778.) A great English statesman. He became exceedingly popular and was called by the people "the Great Commoner." When he accepted the peerage as Earl of Chatham, he lost for a time much of his popularity. He won the highest esteem of Americans for espousing their cause in Parliament against the unjust measures proposed regarding their taxation.

P. 141. "John Hampden." (1594-1643.) An English statesman. King Charles I. demanded of his subjects ship money—a levy placed on all English coast towns for the support of the navy. Hampden refused to pay a farthing of it. He was impeached on charge of high treason. The Commons refused to surrender him and the four others who stood with him, and King Charles went in person to arrest him. The five were apprised of the king's movements and escaped a few moments before his arrival. In the civil war which shortly followed, Hampden was commissioned as colonel. In an engagement on Chalgrove field he was fatally wounded.

P. 145. "Amadis." A mythical hero of Gaul, the type of a perfect knight, represented as having lived in the first century A. D. He was the hero of a Spanish romance written by Lobeira in the early part of the fifteenth century. It has been translated into many languages.

P. 147. "The Selectmen." "The officers who transact the general public business of a town."

"Faneuil Hall." An edifice built in 1742, by Peter Faneuil.

The lower floor was to be used as a market house, and the upper, as a town hall. In 1761 it was burned to the ground, but in two years was rebuilt by the town. While the British held possession of Boston in 1775 it was used as a theater; during the war of the Revolution it was the meeting place of the American patriots. In the early part of the present century it was enlarged.

P. 150. "The East India Company." This company was chartered at London in 1600 by Queen Elizabeth. It was granted the exclusive right of carrying on trade with India and some other eastern countries. In 1858 an act was passed by which all the territories under the government of the company were placed under the direct command of Queen Victoria. The company, though deprived of power, was not abolished.

OUTLINE SKETCH OF AMERICAN LITERATURE.

P. 8. "House of Burgesses." The representatives of the people in the Virginia legislature were known as burgesses. What is now called the House of Delegates was called before the Revolution the House of Burgesses.

P. 9. "The still vext Bermoothes." "*The Tempest*," Act I. Scene 2.

P. 10. "Polyolbion." A poem in which the natural beauties and the historical associations of England are celebrated.

P. 16. "Ovid." (43 B. C.—18 B. C.) A Roman poet. His chief literary work, the "Metamorphoses," is written in heroic verse and treats of all those legends of mythology which contain a transformation.

P. 18. Instead of "Robert Berkeley" as the name is printed at the top of the page, it should be "Robert Beverley". William Berkeley, the governor of Virginia, was the author of "A Discourse and View of Virginia."

"Oldmixon," John. (1673-1742.)

P. 23. "Areopagitica." The title is drawn from the Greek word for Mars Hill, Areopagus, where the famous court of justice was held. The second title of Milton's book was "Speech for the Liberty of Unlicensed Printing."

"Sternhold," Thomas. (—1549.) "Hopkins," John. "Campbell says of them, 'They degraded the spirit of Hebrew psalmody . . . and turned into bathos what they found sublime.'"

P. 27. "Sir Thomas Browne." (1605-1682.) An English author.

P. 28. "Walpurgis night." The night before the first of May. It is celebrated in some parts of Germany by burning straw for the purpose of overcoming the influences of witches and evil spirits which are supposed to be abroad on that night. It is named from St. Walpurgis who with two of her brothers went from England to Germany in the eighth century, all as missionaries. She was canonized on May 1. In some way it grew to be a popular belief that on this night especially, witches held their convocations.

P. 32. "*Conditor imperii*." A commander of authority.

P. 35. "Anatomy of Melancholy." A book written by Robert Burton. (1576-1639.) Taine says, "It is a carnival of ideas and phrases"—of all kinds—"heaped one upon another, an enormous medley, a feast of unreason." Dr. Johnson said it was the only book that ever took him out of bed two hours sooner than he wished to rise.

P. 36. "*Qui tantum inter caput*," etc. Who among all [other men] lifted up his head just as the cypresses are accustomed [to do] among the indifferent wayfaring trees.

"Thesaurus." "A treasury or storehouse; hence, a repository especially of knowledge."

P. 38. "Samuel Pepys," peps. (1632-1703.) An English gentleman, author of "Memoirs of the Royal Navy," and of the famous "Diary," in which the constant allusions to himself and his dress are very amusing.

P. 39. "*The Spectator*." A paper published by Richard Steele (1671-1729), for which Addison wrote regularly the articles which are now found in volumes bearing the name the "Spectator."

P. 40. "Emblems." The whole title of this book by Francis Quarles (1592-1644), is "Divine Emblems." The book contains many symbolical pictures which the author explains and from which he draws moral lessons, all in verse.

"Du Bartas," Guillaume, bar'tä. (1544-1590.) A French poet. His "Divine Week" treats of the week of creation.

"*Tuos tecum ornaste*." The words are translated in the second line of the stanza following them.

"Eleutherian." Pertaining to the Eleutheria, a festival of the Greeks held in memory of the defeat of the Persians under Xerxes. "Momus." The God of censure and laughter in Greek mythology.

P. 41. "*Limbus infantum*." A place bordering on the lower regions, set apart for the souls of unbaptized infants.

"Origen." (About 185-253.) One of the Fathers of the church, and a writer. His teachings gave rise to many controversies, as he held the doctrine that all sinners would eventually be restored to a pure, blessed, and happy state of existence.

P. 46. "Collins," Anthony. (1676-1729.) "Shaftesbury," third earl of. His name was Anthony Ashley Cooper. (1611-1713.)

"Dr. Mandeville," Bernard. (About 1670-1733.) "The Fable of the Bees" first appeared under the title "The Grumbling Hive", in verse; but having been censured severely for its immorality the author re-wrote it in prose and re-named it. He endeavors to show that the vices of individuals may be of service to mankind.

"Whittington and his cat." Dick Whittington is the hero of an old nursery legend in which he is depicted as a poor orphan boy who went to London to seek his fortune. With the first money he earned he bought a cat. When his master was about to launch a ship he gave all the servants a chance to send a venture in it. Dick sent his cat. In Barbary the master was invited to court. There he found the king dreadfully pestered with rats and mice, and he immediately sent back to his vessel for Dick's cat, which made such havoc among these creatures as to delight the king, who purchased it at a very high price. With this money Dick began business, and was so successful that he married his master's daughter, was knighted, and made lord mayor of London.

P. 47. "*Erupuit coelo*" etc. "He snatched the thunderbolt from heaven and the scepter from tyrants."

"Mirabeau," Honore Gabriel de Riquetti. (1749-1791.) A famous French statesman and orator, one of the leaders in the French Revolution.

P. 48. "Madame Helvetius." (1719-1800.) The wife of Claude Adrien Helvetius, a renowned French author and statesman. Her house was the resort of celebrated persons among whom were Franklin, Turgot, and Jefferson.

P. 49. "Sainte-Beuve," Charles Augustin. (1804-1869.) A celebrated French critic and author.

P. 52. "Junius." This was the *nom de plume* of an English political writer whose letters were published in London *Public Advertiser*. These letters were written against the government, including the ministry and the leading political characters. Their authorship was charged upon a number of persons, but the most conclusive proof points to Sir Philip Francis.

P. 55. "Shibboleth." The word by means of which the Ephraimites were distinguished from the Gileadites. See *Judges XI. and XII.* From that it has come to be used as the watch-word or criterion of a party.

P. 58. "*Habeas Corpus*." "You may have the body." A writ to bring a person before a court or judge. Used mostly to prevent long imprisonment before trial. The prisoner takes out a writ of *habeas corpus* which secures to him an early hearing.

P. 59. "Talleyrand," Charles Maurice. (1754-1838.) A famous French statesman and wit. "Guizot," Francois Pierre Guillaume, gē zō. (1787-1874.) A French statesman and historian.

P. 60. "Aaron Burr. See "*Hale's History of the United States*." Chapter XXIX.

P. 62. "Alien and Sedition Law." The alien law gave the president of the United States power to send out of the country such foreign persons as he considered dangerous. The sedition law made punishable by fine and imprisonment all false and malicious charges, either spoken or printed, against the president or Congress.

"Chauvinism." "A blind adherence to an obsolete idea, or to a party leader no longer in repute." The word is derived from the name of a man who is reported to have made in 1815, an extravagant display of his attachment to Napoleon I.

P. 64. "Robespierre," Maximilien Marie Isidore. (1758-1794.) A French demagogue. He became a leader in the French Revolution and was the one who pronounced the death sentence against Louis XVI. During the Reign of Terror, he was president of the Committee of Public Safety. He and twenty of his supporters were guillotined on the fall of their party.

"*Sourire hideux*." French for hideous smile.

"Voltaire," Francois Marie Arouet. (1694-1778.) A remarkable French writer. See Wilkinson's "Classic French Course in English."

P. 66. "*Rari nantes in gurgite vasto*." Rare swimmers in a vast raging abyss.

P. 67. "Hudibras." A burlesque written to satirize the Puritans, by Samuel Butler. (1600-1686.)

P. 69. "Rolliad." "A pretended review of an imaginary epic poem, which was followed by the 'Probationary Odes for the Laureateship' and 'Political Eclogues,' in which . . . a large number of wits and men of fashion joined together in the composition of satirical portraits of various men of eminence of the day." Adam's "Dictionary of English Literature."

P. 71. "*Tour de force*." A feat of strength.

"Incas." Kings or rulers of Peru before that country fell under Spanish dominion.

P. 74. "Battle of the Kegs." The incident upon which the poem was founded is the following, found in the author's notes. "Certain machines in the form of kegs, charged with gunpowder were sent down the river to annoy the British shipping then at Philadelphia. The danger of these machines being discovered,

the British manned the wharves and shipping, and discharged their small arms and cannons at every thing they saw floating in the river during the ebb-tide."

P. 75. "Duyckinck," Evert Augustus, di'kink. (1816-1878.) An American essayist and critic. Together with his brother George he published a "Cyclopedia of American Literature."

"Griswold," Rufus Wilmot. (1815-1857.) An American author.

P. 80. "Vathek." An Arabian tale so true to the land in which its scenes were laid that it is difficult to believe the work is not a translation. Its author William Beckford lived from 1760 to 1844.

"Caleb Williams." A novel by William Godwin (1756-1836), whose hero is a man of "insatiable, incessant curiosity." "St. Leon" is a tale of the sixteenth century whose hero had found out the secrets of the "philosopher's stone" and the "elixir of life." Its aim was to show that the greatest wealth and most perfect health were as nothing compared to domestic happiness.

"Frankenstein." A novel by Mrs. Mary Shelly. (1797-1851.) A university student is represented as telling the story of his having discovered the cause of life, and then proceeding to create a monster eight feet high out of fragments of men found in cemeteries and dissecting rooms. He endued it with life by means of galvanism. This creature eagerly desired human sympathy but was shunned by every one. It at last took revenge by murdering the friends of the student who had created it, and pursued its creator for the same purpose, who fortunately escaped. The monster retired to the utmost part of the earth and succeeded in putting an end to its existence.

"Monk." A romantic tale from which its author, Matthew G. Lewis (1775-1818), acquired the title Monk Lewis.

"The Castle of Otranto." A novel in which Horace Walpole (1717-1797) tried to unite the incident and chivalry of romance to the accurate character descriptions which marked the best novels of his own time.

"The Mysteries of Udolpho." A romance of wild descriptions, and of fierce and gigantic characters by Mrs. Ann Radcliff (1764-1823).

NOTES ON REQUIRED READING IN "THE CHAUTAUQUAN."

LITERATURE OF THE FAR EAST.

1. "Mr. W. K. Loftus." (1820-1858.) An English archaeologist.

2. "Mr. Layard," Austen Henry. (1817 —.) An English antiquary.

3. See an account of the reception of Columbus on his return from the New World, in the harbor of Palos, as given by Washington Irving in his "Life of Columbus."

4. "Professor A. H. Sayce." (1846—.) An eminent English scholar, professor of comparative philology in Oxford University.

5. "Mr. George Smith." (1840-1876.) An eminent English Assyriologist.

6. "The Codex Mendoza." A collection of sixty-three ideographic manuscripts, made by the first viceroy of Mexico, Don Antonio de Mendoza. (1495-1535.)

7. "Dr. Julius Oppert." (1825—.) A German Orientalist.

8. "Darius Hystaspes." King of Persia, better known as Darius I. He reigned 521-486 B. C.

9. "Pentaur." "An Egyptian poet attached to the court of Rameses II., whose wars and exploits . . . he related in a long and beautiful poem, many copies of which, more or less complete, exist on the temple inscriptions and Egyptian papyri." Cooper's "Archaic Dictionary." This poem has been called the Egyptian "Iliad." Professor Goodwin gives a translation of it in his "Cambridge Essays."

10. "Rameses II." An Egyptian king; the second in the

nineteenth dynasty. He reigned probably in the fifteenth century B. C.

11. "The Greek Sesostriis." The Greek historians wrote many romantic adventures of a mythical Egyptian prince, whom they called Sesostriis. The facts were, doubtless, all drawn from the lives of the first kings of the nineteenth Egyptian dynasty, especially from that of Rameses II.

12. "Richard Lepsius." (1810-1884.) A German antiquary.

13. "The Iliad." The Greek poem relating the history of the Trojan War. It is uncertain when or where its author, Homer, lived. The dates assigned by different writers vary from the twelfth to the seventh century B. C.

14. "Professor Whitney," William Dwight. (1827 —.) A distinguished American philologist and Orientalist.

THE MIDDLE AGES.

1. "Seljuk Turks." A division of the race originally living in the plain north of the Caspian Sea. They took the name Seljuk from a chief under whom they settled in Bokhara in the tenth century and embraced Mohammedism. They were overcome by the Mongol emperors in the thirteenth century.

2. "Michael VII." After the division of the Roman Empire, the eastern part was called the Eastern Empire, the Lower Empire, the Byzantine Empire, and the Greek Empire. Michael VII. was emperor over this division 1071-78.

3. "Hildebrand." (About 1015-1085.) A pope better known as Gregory VII.

4. "Peter the Hermit." An enthusiast born in Amiens, ancient France, about the middle of the eleventh century.

5. "Godfrey of Bouillon." (About 1060-1100.) A Dutch enthusiast.

6. "St. Bernard." (1091-1153.) An ecclesiastic and author of a number of religious works. In 1174 Pope Alexander III. canonized him.

7. "Saladin." (1137-1193.) A famous sultan of Egypt. See "The Talisman", by Walter Scott.

8. "Frederick Barbarossa." (1121-1190.) Frederic I. emperor of Germany. His death happened in this way: A part of his forces had crossed over the river on a bridge. The emperor anxious to speak to his son who was leading the advance, thought to make his war-horse with its heavy armor swim the stream. The current was too strong and horse and rider were drowned.

SUNDAY READINGS.

1. "David Thomas, D. D." Dr. Thomas is chief founder of the Aberystwith University, located in Aberystwith, Cardiganshire, Wales. He is editor of *The Homilist*, published in London.

2. "John Woolman." (1720-1772.) See *Lees'* "Outline Sketch of American Literature," pp. 82-84.

3. "Rev. Jonathan Lees." A missionary of the London Missionary Society in China. The selection is from his address at the anniversary meeting of the society in London, last May.

4. "T. Vincent Tymms." The author of a vigorous work entitled "The Mystery of God", a consideration of some intellectual hinderances to faith. From this book the Sunday Reading for November 27 in THE CHAUTAUQUAN is taken. Mr. Tymms' home is in Clapton, England.

CIVIL SERVICE REFORM.

1. "Federalists." This political party was formed in 1788 and disbanded in 1820. It claimed to be the especial friend of the Constitution and of the Federal Government.

2. "Whigs." "When Jackson became president his arbitrary measures alarmed the country and drove all the elements of the opposition into a compact phalanx under the leadership of Clay and Webster. To this new party organization the name of *Whig* was given"—*Ridpath's "History of the United States."*

HOMES OF SOME NEW ENGLAND AUTHORS.

1. "Sheridan," Richard Brinsley Butler. (1751-1816.) A celebrated Irish orator and dramatist, the author of several dramas which secured him a reputation as a "genius of the highest order." He took an active part in all the political interests of his times. Byron said that whatever he chose to do was always the best of its kind. He was so extravagant in his style of living that in the latter part of his life he was harassed by heavy debts.

2. "Endymion." In Greek legend, a shepherd of great beauty.—"Michael Angelo." (1475-1564.) An Italian painter, sculptor, and architect. The "sibyls" and "prophets" who foretold the coming of Christ are represented as colossal sculptured figures arranged between the windows on the sides of the Sistine Chapel in Rome.—"Leonardo da Vinci". (1452-1519) An Italian painter.

3. "Goethe" Johann Wolfgang. (1749-1832.) The greatest of German literary characters.—"Herder", Johann Gottfried. (1744-1803.) A great German author and divine.—"Tieck", Ludwig. (1773-1853) A German poet and novelist.—"Hoffman" Ernst Wolfgang. (1776-1822.) A German novelist.—"Richter", Jean Paul. (1763-1825.) A quaint German writer, popularly known as Jean Paul.

4. "Orlando and Rosalind". See *Shakspeare's "As You Like It."*

COMMON SALT.

1. "Dolomite." Much of the common white marble is dolomite.

2. "Epsom salt." The name is taken from Epsom, England, where the salt is prepared by boiling down mineral waters.

3. "Glauber's-salt." So named from the name of the chemist who discovered it.

4. "Deliquescent". Turning to liquid when exposed to the air.

5. "Silurian Age". The earliest age in Palæozoic time. The ages range as follows: Silurian, Devonian, Carboniferous, Reptilian—comprising three periods, the Triassic, Jurassic, and Cretaceous—Mammalian, or Tertiary, Age of Man.

6. "Professor Newberry", John Strong. (1822—.) An American geologist.

ASTRONOMICAL NOTES FOR NOVEMBER, 1887.

THE SUN.—During this month, the sun travels south $6^{\circ} 51' 26''$, and the day's length decreases 58 minutes. On the 1st, the sun rises at 6:30, sets at 4:57; on the 11th, rises at 6:42, sets at 4:46; on the 21st, rises at 6:54, sets at 4:38.

THE MOON.—Enters the last quarter on the 8th, at 11:53 a. m.; becomes new on the 15th, at 3:00 a. m.; enters first quarter on the 22nd, at 5:35 a. m.; is full on the 30th, at 10:12 a. m.; is nearest the earth on the 13th, at 11:42 p. m.; is farthest from the earth on the 26th, at 4:06 a. m.; rises on the 2nd, at 6:24 p. m.; rises on the 11th, at 1:54 a. m.; sets on the 21st, at 11:05 p. m.

MERCURY.—Up to the 7th, Mercury has a direct motion of $2^{\circ} 05' 12''$; from the 7th to the 25th, a retrograde motion of $15^{\circ} 10'$; and from the 25th to the end of the month, a direct motion of $2^{\circ} 21'$. Its times of setting are: on the 1st, at 5:47 p. m.; on the 11th, at 5:15 p. m.; on the 21st, at 4:46 p. m.; is an evening star. It is stationary on the 6th, at 6:00 p. m.; is $5^{\circ} 17'$ south of the moon on the 14th, at 9:40 a. m.; crosses the ecliptic going north on the 16th, at 6:00 a. m.; is in line between the earth and the sun on the 17th, at 2:00 p. m.; is nearest the sun on the 20th, at 8:00 p. m.; is $1^{\circ} 07'$ north of Jupiter on the 22nd, at 7:00 p. m.; is again stationary on the 26th, at 7:00 p. m.; diameter, $7''.4$ on the 1st, $9''.8$ on the 15th, and $7''.2$ on the 30th.

VENUS.—Has a direct motion of $25^{\circ} 04' 56''$; is a morning star, rising as follows: on the 1st, at 3:05 a. m.; on the 11th, at 2:59 a. m.; on the 21st, at 3:02 a. m.; crosses the ecliptic going north on the 8th, at 6:00 p. m.; is $3^{\circ} 42'$ south of the moon on the 11th, at 7:36 p. m.; is $1^{\circ} 07'$ north of Uranus on the 24th, at 5:00 a. m.; diameter diminishes from $37''$ on the 1st to $25''.4$ on the 30th.

MARS.—Has a direct motion of $15^{\circ} 33' 36''$; is a morning star, rising as follows: on the 1st, at 1:39 a. m.; on the 11th, at 1:28 a. m.; on the 21st, at 1:17 a. m.; on the 10th, at 3:04 p. m., may be found $1^{\circ} 05'$ south of the moon; diameter increases from $5''.2$ to $6''$.

JUPITER.—Motion direct, amounting to $6^{\circ} 34' 45''$; keeps close to the sun, on the 1st, rising at 7:02 a. m., setting at 5:14 p. m.; on the 11th, rising at 6:34 a. m., setting at 4:40 p. m.; on the 21st, rising at 6:06 a. m., setting at 4:08 p. m. Sun, earth, and Jupiter are in line on the 8th, at 9:00 p. m.; on the 14th, at 5:08 p. m., Jupiter is $4^{\circ} 18'$ south of the moon; and on the 22nd, at 7:00 p. m., is $1^{\circ} 07'$ south of Mercury; diameter increases $0''.4$.

SATURN.—Up to the 17th, Saturn has a direct motion of $16' 45''$; and from the 17th to the end of the month, a retrograde motion of $6' 06''$. It rises on October 31st, at 10:46 p. m., and sets the next morning, at 1:02; rises on the 10th, at 10:07 p. m., sets on the 11th, at 12:23 p. m.; rises on the 20th, at 9:28 p. m., sets on the 21st, at 11:44 a. m.; on the 7th, at 7:10 p. m., is $1^{\circ} 01'$ north of the moon; on the 17th, at 8:00 p. m., is stationary; diameter increases $1''$.

URANUS.—Is a morning star with a direct motion of $1^{\circ} 27' 26''$; and rises as follows: on the 1st, at 4:27 a. m.; on the 11th, at 3:53 a. m.; on the 21st, at 3:17 a. m.; on the 12th, at 12:55 p. m.,

is 4° south of the moon; on the 24th, at 5:00 p. m., is 1° 07' south of Venus; diameter, 3".5.

NEPTUNE.—Rises on the 31st of October, at 6:04 p. m., and sets the next morning at 8:14; rises on the 10th, at 5:23 p. m., and sets on the 11th, at 7:33 a. m.; rises on the 20th, at 4:39 p. m., and sets on the 21st, at 6:49 a. m.; diameter, 2".6; direct motion, 51' 12"; on the 2nd, at 9:55 a. m., is 3° 11' north of the moon; on the 21st, at 1:00 a. m., is in opposition to the sun, that is, in

line with the earth and on the opposite side of the sun from the earth; on the 29th, at 1:50 p. m., is 3° 11' north of the moon.

OCCULTATIONS (Moon).—On the 1st, *f Tauri*, beginning at 6:55 p. m.; on the 9th, *Alpha Leonis*, from 9:42 to 10:38 a. m.; on the 18th, *Pi Sagittarii*, from 6:06 to 6:50 p. m.; on the 20th, *Theta Capricorni*, from 8:42 to 9:43 p. m.; all Washington mean time.

QUESTIONS AND ANSWERS.

HALE'S "HISTORY OF THE UNITED STATES."

1. Q. When did the Restoration occur in England? A. In 1660.
2. Q. With what colony did the royal commissioners experience most trouble in coming to terms of agreement? A. Massachusetts Bay Colony.
3. Q. How did their visit end? A. In apparent victory for the colony, but the beginning of its downfall dates from that event.
4. Q. Who were the men who conceived the principles of the ideal Puritan Commonwealth? A. Winthrop, Dudley, and Endicott.
5. Q. For how long a time after the royal commissioners left, was Massachusetts practically independent of England? A. For ten years.
6. Q. What occurred then? A. Its charter was taken away, and the right over the country reverted to the Crown.
7. Q. What was the idea of James II. regarding all the northern colonies? A. To unite them under one government.
8. Q. What Puritan church did Andros succeed in obtaining first for the use of the Episcopalians? A. The Old South Meeting-House in Boston.
9. Q. What celebrated man of letters assisted in devising the "Fundamental Constitutions of Carolina"? A. John Locke.
10. Q. What ruler of a colony said, "I thank God there are no free schools nor printing. . . . God keep us from both"? A. Berkeley.
11. Q. Who defied Berkeley's authority in the colony? A. Nathaniel Bacon.
12. Q. What was the second college founded in North America? A. William and Mary College, in 1692, near Williamsburg, Va.
13. Q. How did the attempt of the Quakers to settle colonies in New Jersey end? A. They all failed of success.
14. Q. Who within that body desired to try once more under more encouraging conditions? A. William Penn.
15. Q. What land was granted to him for this purpose? A. Forty thousand square miles of territory lying between Maryland and New York.
16. Q. Where was Penn's treaty with the Indians made? A. Under a large elm tree at Shackamaxon, on the northern edge of Philadelphia.
17. Q. What injustice was done Penn in England after he returned there? A. The government of the colony was taken from him and given to a royal commission.
18. Q. What effect had the accession of William and Mary to the throne in England upon the colonies in the New World? A. It produced uprisings of the people against their tyrannical commanders.
19. Q. What famous Indian massacre occurred while Leisler was commander in chief of New York? A. The massacre at Schenectady.
20. Q. What famous pirate figures in the early history of New York? A. Captain William Kidd.
21. Q. What romantic figure is conspicuous in the early history of Massachusetts? A. Sir William Phipps.
22. Q. What was the result of the expedition against Quebec, led by Phipps during the French and Indian War? A. It was unsuccessful.
23. Q. What was the character of the charter granted to the colonies by William III. in response to the appeal of Mather and Phipps? A. It took away more from their independence than Charles II. had demanded of them.
24. Q. What proceeding of the Provincial Government of Massachusetts covered the colony with infamy? A. The commissioning a court to try witchcraft cases.
25. Q. What was the cause of the long-continued quarrels between the governors and the assemblies of Massachusetts? A. The governors demanded fixed salaries which the assemblies refused to grant.
26. Q. When was Yale College founded? A. In 1701.
27. Q. What was the most important military proceeding of the New England colonies during the French and Indian War? A. The capture of Louisbourg.
28. Q. What deputy-governor from Virginia crossed the Blue Ridge and explored the countries beyond? A. Alexander Spotswood.
29. Q. What religious sects were severely used in the Maryland colony? A. The Roman Catholics and the Quakers.
30. Q. What gave a romantic tinge to the history of the colonies in the Carolinas? A. The constant appearance of pirates on the shores.
31. Q. For what class of persons did Oglethorpe conceive the idea of founding a colony in America? A. For the English prisoners for debt.
32. Q. On Oglethorpe's return after some time spent in England, who accompanied him? A. John and Charles Wesley.
33. Q. What laws established by Oglethorpe in Savannah fell into disuse after his return to England? A. Those forbidding the importation of rum

and the introduction of negro slavery, and that allowing grants of land to be made in tail male only.

34. Q. By what name is the French and Indian War known in European history? A. The Seven Years' War.
35. Q. What caused the conflicts which occurred in the settlements? A. English encroachments on French trading posts.
36. Q. What served the purpose of a declaration of war? A. The demolition by the French of an English port, and the erection of a new one on the same spot, which they named Duquesne.
37. Q. What expedition proved a miserable failure to the English? A. That led by Braddock against Fort Duquesne.
38. Q. What was the result of the second expedition, that against Lake George? A. It was successful, but as the commander, Johnson, did not follow up his advantage, little was practically gained by the English.
39. Q. What severe blow was dealt to the English in the second year of the war? A. The French under Montcalm compelled them to surrender Oswego.
40. Q. When the English finally gained possession of Fort Duquesne, to what did they change its name? A. Pittsburgh, in honor of William Pitt who had been called to the direction of the war.
41. Q. What campaign finished this war? A. That against Quebec.
42. Q. What territory did the French cede to the English? A. The whole of Canada.
43. Q. What does Benjamin West give as the origin of the system for taxing America? A. The desire of George III. for revenues sufficient to allow him to build a palace which should rival that of the French court at Versailles.
44. Q. Where was the first Continental Congress held? A. In the City Hall, Wall Street, New York City.
45. Q. How was the news of the repeal of the Stamp Act received in the colonies? A. With the wildest enthusiasm. Statues of George III., of Pitt, and of other leading Englishmen were voted to be set up in different places.
46. Q. What was one great cause of offense England was constantly giving the colonies? A. The quartering of regiments of soldiers in their towns.
47. Q. With what incident did the Revolutionary War in reality begin? A. With the Boston Massacre.
48. Q. How did the town of Boston answer the demand of England for a tax on tea? A. By throwing the tea into Boston Harbor.
49. Q. What famous American made great efforts during all this time to bring about a reconciliation? A. Benjamin Franklin.
50. Q. How did Lord North attempt to punish Boston? A. By closing its port.
51. Q. What measures were adopted at the Continental Congress which met in New York? A. Its members approved of the opposition of Massachusetts to Parliament and passed resolutions to hold no commerce with Great Britain.
52. Q. Where did the first battles of the Revolution occur? A. At Lexington and Concord.
53. Q. Who had notified the people of the approach of the English toward Concord? A. Paul Revere.
54. Q. Which side gained the victory at the battle of Bunker Hill? A. The English, but never was victory won at such cost.
55. Q. What was the loss in killed and wounded on both sides at Bunker Hill? A. English, 1,054; American, 420.

BHERS' "OUTLINE SKETCH OF AMERICAN LITERATURE."

1. Q. For what are the writings of the colonial era chiefly important? A. Their historical value.
2. Q. What was a characteristic of American literature in its beginning? A. It had no infancy.
3. Q. What is a mark of all colonial literature? A. Decrepitude rather than youthfulness.
4. Q. What was the nucleus of social and political life in Virginia? In New England? A. The court-house. The town-meeting.
5. Q. When was the first printing-press set up in Virginia? When in Cambridge, Massachusetts? A. In 1681, but it did not come to stay until 1729. In 1639.
6. Q. What was the earliest newspaper in Virginia? A. The *Virginia Gazette*, established in 1736.
7. Q. What significant difference existed between the establishment of

Harvard College and Yale, in New England, and that of William and Mary College, in Virginia? A. The Puritans founded and supported the former at their own expense, while the Cavaliers received for the latter an endowment from the Crown.

8. Q. Who produced the earliest and most noteworthy writings in Virginia? A. Captain John Smith.

9. Q. When was Harvard College founded? When Yale? A. Sixteen years after the landing of the Pilgrim Fathers, in 1636. In 1701.

10. Q. When did a free press begin to exist in New England? A. About twenty years before the Revolutionary War.

11. Q. When was the first book printed in America? A. In 1640. It was a collection of Psalms known as the "Bay Psalm Book."

12. Q. What was the first Bible printed in America? A. Eliot's Indian Bible.

13. Q. What are the most important original sources for the early history of New England? A. The journals of William Bradford and John Winthrop.

14. Q. To what book have modern authors—notably Whittier and Hawthorne—resorted as to a collection of romances and fairy tales? A. To Cotton Mather's "Magnolia."

15. Q. Who was the most authoritative expounder of New England theology? A. Jonathan Edwards.

16. Q. Who was the only man of letters in colonial America, who secured a cosmopolitan fame? A. Benjamin Franklin.

17. Q. What were the most popular of Franklin's writings? A. His "Autobiography" and "Poor Richard's Almanac."

18. Q. At a meeting of the commissioners from the colonies in 1754, what plan proposed by Franklin was adopted? A. The union of all the colonies under one government.

19. Q. When was pure literature born within the United States? A. Not until the nineteenth century.

20. Q. What were the most characteristic literary productions of the Revolutionary epoch? A. The speeches of political orators, like Adams, Otis, Quincy, and Patrick Henry.

21. Q. What part of the original Declaration of Independence was omitted in its final draft? A. Jefferson's arraignment of King George for promoting slavery.

22. Q. Who was the founder of the University of Virginia? A. Thomas Jefferson.

23. Q. What is the most elaborate and best known of Washington's writings? A. His "Farewell Address."

24. Q. Who was a prominent literary figure in America during and after the Revolution? A. Thomas Paine.

25. Q. What later book damaged Paine's reputation in America? A. The "Age of Reason."

26. Q. What was the most popular poem of the Revolutionary period? A. "McFingal," by John Trumbull.

27. Q. Who was the author of the "Columbiad"? A. Joel Barlow.

28. Q. What poem of Barlow's was dedicated to Mrs. Washington? A. His "Hasty Pudding."

29. Q. What was the probable origin of "Yankee Doodle"? A. It was adapted from a Dutch song and applied in derision to the Americans by the British soldiers during the Revolution.

30. Q. Who was the author of "The Star Spangled Banner"? A. Francis Scott Key.

31. Q. What two English writers borrowed, the one, a stanza, and the other, a line, from Philip Freneau? A. Campbell and Sir Walter Scott.

32. Q. What was the first play acted by professionals on a public stage in the New World? A. The "Merchant of Venice."

33. Q. In what branch of literature are the Americans markedly deficient? A. Dramatic literature.

34. Q. Who was the first American novelist of any note? A. Charles Brockden Brown.

35. Q. What American author was highly praised by Charles Lamb? A. John Woolman, a New Jersey Quaker.

THE QUESTION TABLE.

SAYINGS FAMOUS IN AMERICAN HISTORY.

1. Name the early explorer who wrote these lines the night before his death:

"But from this earth, this grave, this dust,
My God shall raise me up I trust."

2. Whose last recorded words were, "We are as near heaven by sea as by land"?

3. Of whom did the Indians say contemptuously,
"This is the mighty captain the white men have sent to destroy us!
He is a little man; let him go work with the women"?

4. What champion of the colonies said, "If I were an American as I am an Englishman, while a foreign troop was landed in my country, I never would lay down arms, never—never—never"?

5. Who made the famous pun, "We must, indeed, all hang together, or, most assuredly we shall all hang separately"?

6. Who demanded the surrender of a port "In the name of the great Jehovah and the Continental Congress"?

7. In a speech by what noted orator occurred the words, "Give me liberty or give me death"?

8. What ambassador to France gave utterance to "Millions for defense, but not one cent for tribute"?

9. In what battle was the command given, "Wait till you see the whites of their eyes"?

10. In whose eulogy on Washington appeared the words, "First in war, first in peace, and first in the hearts of his countrymen"?

11. What president wrote in an album the following lines:
"This hand to tyrants ever sworn the foe,
For freedom only deals the deadly blow;
Then sheathes in calm repose the vengeful blade,
For gentle peace in freedom's hallowed shade."

12. Whose name is connected with the words, "Our Federal Union: It must be preserved"?

13. What commodore first used the expression, "Our country right or wrong"?

14. What orator originated the oft repeated words, "Sink or swim, live or die, survive or perish," and "liberty and union, now and forever, one and inseparable"?

15. Who said, and proved by his course of action, "I would rather be right than president"?

16. What captain's last order was, "Don't give up the ship"?

17. To whom did Commodore Perry send this message, "We have met the enemy and they are ours"?

18. Whose troops adopted as their war cry, "Remember the Raisin"?

19. Who issued the command, "If any one attempts to haul down the American flag, shoot him on the spot"?

20. What saying of General Grant's became a favorite motto?

THE CONSTITUTION OF THE UNITED STATES.

1. Under what code was the government organized previous to the constitution?

2. What was its gravest defect?

3. When was the resolution calling a convention for framing a body of new laws adopted?

4. How many delegates were sent to this convention and when did they begin actual work?

5. What future presidents served on the convention?

6. Who was the greatest scientist among the delegates? Who the greatest scholar?

7. From what sources was the constitution drawn?

8. Where did the framers find the device of Senate and House of Representatives?

9. Name five features of the constitution drawn from the state government.

10. Where did the framers get the terms president and vice-president?

11. What are the leading departments of the constitution?

12. What were the friends of the constitution called? What the opposers?

13. What is *The Federalist*?

14. What fanciful name was given the constitution by its supporters?

15. How long did the convention sit in framing the constitution?

16. What state was last to ratify the constitution?

17. By what vote was it finally carried?

18. When were the first amendments made?

19. How many existed at the close of the Civil War?

20. What measure is frequently called the sixteenth amendment?

THE WORLD OF TO-DAY.

COLLEGES AND UNIVERSITIES.

1. In what had the modern university its origin?

2. In what university were the most of Abelard's pupils?

3. When were academic degrees first conferred?

4. What were the two leading universities of the world in the middle of the thirteenth century?

5. What is the oldest university in America?

6. What was the first college chartered in the United States?

7. What five universities in England have the power of granting academic degrees?

8. What English university gives examinations but no instruction?

9. Name the four colleges of Scotland, and the two of Ireland, in their historic order.

10. Where did Gladstone first prove his power of debate?

11. How many colleges are included in the Universities of Oxford and Cambridge?

12. What college in New Hampshire was the off-shoot of a charity school for Indian children?

13. What university has had among its presidents a grandson of Jonathan Edwards?
14. In what college were Hawthorne and Longfellow classmates?
15. Why was Union College so named?
16. What noted metaphysician is a college president?
27. With what university was the Rev. Francis Wayland connected for nearly thirty years?
18. Which American university is the center of the most advanced stage of post graduate instruction?
19. What colleges issue daily papers?
20. What noted men have been non-resident professors of Cornell?
21. When did Cornell become co-educational?
22. When did Queen Victoria proclaim that "all the powers and provisions relating to the granting of degrees and certificates of proficiency shall henceforward be read and construed as applying to women as well as to men"?
23. What institutions for the higher education of women are connected with the Universities of Oxford and Cambridge?
24. What colleges for women are situated near Boston, Poughkeepsie, Northampton, and Philadelphia?
25. What universities in Sweden, Switzerland, and France, offer women equal advantages with men?

WHAT WRITERS USE THE FOLLOWING PSEUDONYMS?

1. Oliver Optic. 2. Gail Hamilton. 3. J. S. of Dale. 4. Geoffrey Crayon. 5. Sophie May. 6. Josiah Allen's Wife. 7. Danbury News Man. 8. Burlington Hawkeye Man. 9. Charles E. Craddock. 10. Susan Coolidge. 11. Ik. Marvel. 12. Mrs. Partington. 13. Orpheus C. Kerr. 14. Eli Perkins. 15. Artemus Ward. 16. Josh Billings. 17. Grace Greenwood. 18. Marian Har and. 19. Major Jack Downing. 20. Peter Parley. 21. Fanny Fern. 22. Petroleum V. Nasby. 23. Hans Breitman. 24. Joaquin Miller. 25. Timothy Titcomb.

MISCELLANEOUS.

1. What mock-heroic poem, sometimes ascribed to Homer, is apparently designed to travesty the "Iliad" and "Odyssey"?
2. Under what assumed name was the *Taller* edited?
3. What is the poetical name of Venice?
4. What street does Ruskin say is the most beautiful in the world?
5. By whom was the name Cathay, for China, introduced into Europe?
6. Who originated the expression "What will Mrs. Grundy say"?
7. Who invented the name of Horicon for Lake George?
8. Where is the South Sea?
9. By what name was the Cape of Good Hope formerly known?
10. Who first called the New World Columbia?
11. Under what pseudonym did Thackeray often write?
12. What king of England wished to turn St. James' Park into a turnip ground?
13. Which is longer, the Pacific Railroad or the Atlantic Cable?
14. When was tennis introduced into England?
15. What is the highest mountain in Great Britain?

ANSWERS TO QUESTIONS IN THE CHAUTAUQUAN FOR OCTOBER.

LOCALITIES IMPORTANT IN AMERICAN HISTORY.

1. The sons of the reigning king, James I. 2. At Wesagusset, by Miles Standish to prevent a general massacre of the colonists that had been planned by the Indians. 3. Darien, by Spaniards in 1510. 4. Pizarro, in 1535. 5. The

tract between the present cities of Philadelphia and Montreal. 6. Hudson named it the Mauritius River in honor of Prince Maurice. It was afterward called the North River to distinguish it from the South, or Delaware River. 7. French Huguenots. 8. Georgia. 9. Maryland. 10. Kaskaskia, Ill. 11. Androscoggin, after Sir Edmund Andros. 12. Shoal Hope, *Cap Blanc* (White Cape), Cape James. 13. Port Royal in 1605, and Quebec in 1608. 14. Albany (then Fort Orange), Lewistown, Del., Hartford, Conn., Wallabout, L. I., and Manhattan Island. 15. New York, 1710. 16. Lafayette, June 17, 1825. 17. First in Jackson Co., Mo., then Nauvoo, Ill. 18. Fifty-four degrees forty minutes north latitude was the boundary line desired by the United States on the north-west, but the forty-ninth parallel was afterward established by treaty. 19. In New York City, in 1853. 20. Alaska. 21. President Polk. 22. The Countess of Jersey, a court favorite. 23. A colony of French Protestants arriving there in 1562. It was named after Charles IX. of France. 24. In a part of Tennessee shortly before its admission. 25. Kentucky.

PLACES CONNECTED WITH AMERICAN AUTHORS.

1. Bayard Taylor, in "The Story of Kennett." 2. Washington Irving. 3. J. Fenimore Cooper, Cooperstown, N. Y. 4. H. W. Longfellow, at Cambridge. 5. Concord; Hawthorne and Emerson. 6. Oliver Wendell Holmes, in "The Poet at the Breakfast Table." 7. John Burroughs. 8. Mark Twain, Charles D. Warner, Harriet Beecher Stowe. 9. James Russell Lowell. 10. George W. Cable. 11. Mark Twain, near Elmira, N. Y. 12. T. B. Aldrich. 13. The Alcotts. 14. Bryant, Roslyn, L. I.; the British evacuated Hempstead Harbor to the tune of "Swan Castle." 15. Celia Thaxter; the Isle of Shoals. 16. John O. Squire, "Snow-Bound." 17. Frances Hodgson Burnett, at Knoxville, on the Susquehanna River. 18. H. D. Thoreau. 19. Concord. 20. George Bancroft. 21. D. Howells and Oliver Wendell Holmes. 22. Lucy Larcom. 23. Helen Hunt Jackson. 24. George H. Boker, author of "Lay him low, lay him low, In the clover or the snow."
25. J. G. Holland.

THE WORLD OF TO-DAY.—RAILROADS AND CANALS.

1. Wooden. 2. 1801. 3. James Watt, in 1784. 4. Six miles an hour. 5. 1835. 6. The first railroad built in America (the Quincy), the turn-table, the portable derrick, the switch, and the first eight-wheeled car. 7. From the coal mines of Mauch Chunk, Pa., to the Lehigh River, in 1827. 8. July 4, 1828. 9. Peter Cooper in 1830. 10. It is more than four times as great. 11. 1864. 12. Nearly eight miles. 13. The Hoosac tunnel in Massachusetts. 14. Mont Cenis, Mt. Rigi, Mount Washington. 15. The Mohawk River crossed by the Erie Canal at Schenectady and Cohoes, and the Potomac River crossed by the Chesapeake and Ohio Canal. 16. George Washington. 17. The Caledonian, sixteen miles long. 18. One hundred miles. 19. The ship canal, fifty-one miles long, which connects the river Y with the North Sea. 20. They raise or lower the boats on inclined planes by the use of capstans. 21. The New York Elevated Railway. 22. The Canadian Pacific. 23. Argentine Confederation. 24. 47½ miles. 25. To 1667, when Denis Papin presented a paper to the royal society of London on the "Double Pneumatic Pump."

MISCELLANEOUS.

1. Spurinna, an astrologer. 2. Pope Julius II. 3. Persian Gulf. 4. In Australia. 5. At Nuremberg, 1477. 6. Oliver Wendell Holmes. 7. Almaden, Spain. 8. The frigate *Constitution*, of the war of 1812. 9. The kangaroo. 10. The Sargasso Sea. 11. Artemus Ward. 12. 115 inches. 13. "One man's wit and all men's wisdom." 14. Professor Dahl, a Swedish botanist, who first cultivated it. 15. In the court of Thorwaldsen Museum, Copenhagen.

TALK ABOUT BOOKS.

One who is already familiar with the life and writings of the persons considered in "Modern Idols" will find the book a deeply interesting one. The author does not enter upon the details of biography, but searches into the causes and the great motive powers which in these chosen cases resulted in the production of mighty intellectual forces. His method of character study and style of writing are original and forcible. There is something of the spirit of hero worship in him. He is unjust in this regard, the mantle of charity which he throws over the failings of his brother man is far broader and kinder than that which he allows to fall upon the shoulders of the other sex. We can not agree with his judgment of Mrs. Browning that she is today mainly remembered for some sonnets and some splendid passages in "Aurora Leigh," all of which were inspired by Robert Browning's finer mind. Sketches are given of Matthew Arnold, Browning, Burns, Carlyle, Ole Bull, George Eliot, and George Sand.

To the series of "Great Writers" now being published, a "Life of Charles Darwin" has been added. In all the relations of his many-sided life—as patient student, as eager naturalist, as independent thinker, as loving friend, and noble man—the biographer has studied his subject, and has given a clear and fair account and estimate of him. Many of the most vivid revelations of

the man are drawn from his own books. The whole story is well told. A full Darwinian bibliography is appended.

A life of Adam Smith, "the greatest of political economists," has also been imported from the English series of "Great Writers." As a memoir of Smith's life it is an unsatisfactory work, giving a disproportionate amount of space to David Hume and trusting too much to anecdotes as a means of describing Smith's character. It does not give as much information nor in so good a style as the article in the last volume of the Britannica. The analyses of Smith's "Moral Sentiments" and "Wealth of Nations" which take the greater part of the book are complete, strong, and philosophic.

In "Science of Thought"† Professor Max Müller takes the affirmative side of an argument based on the question, Language is thought and thought is language. He contends that it is utterly impossible to think without words. He confronts all and confutes many of the great thinkers who have traversed the same road and reached other conclusions. Through the most intricate lines of thought he retraces the steps in the development of language until he reaches its roots—its primary elements. An analogy between these elements and the cells at which the biologist arrives in his search after the origin of life is then drawn. His conclusion is that the roots of language

*Modern Idols. By William Henry Thorne. Philadelphia: J. B. Lippincott Company.

†Life of Charles Darwin. By G. T. Bettany, London: Imported by Thomas Whittaker. New York: Price, 50 cents.

*Life of Adam Smith. By R. B. Haldine, M. P., London: Imported by Thomas Whittaker. New York: 1887. Price, 50c.

†The Science of Thought. By F. Max Müller. New York: Charles Scribner's Sons. Two volumes. Price, \$4.00.

were implanted within man at the same time the power of thought was given him, and that, they just as unerringly grew into the great stores from which to-day our grammars and dictionaries are compiled as the germs of life in the simple cells have developed into the different forms of physical existence. According to his arguments, the theory of evolution cannot admit of a doubt, though he greatly modifies Darwin's ideas of it. "Language is man's Rubicon," he says, "over which no brute has ever dared to cross."

Mrs. Richmond in her work entitled "Woman, First and Last,"* has endeavored to show the power exerted by woman for good or evil in the world's history. The sixty-eight brief sketches given in the two small volumes, are selected from every walk in life. In an unassuming and most effective manner, a moral is pointed in each character study—the good, commended, and the evil, denounced,—and yet so skillfully done as to surprise the reader, when he looks back in vain to find it formulated and discovers that he has drawn it for himself.—A very instructive and interesting book is the "Girls Book of Famous Queens."† Among the sixteen separate sketches which make up the volume are those on Cleopatra, Zenobia, Mary Queen of Scots, Catharine de Medici, and Queen Victoria. The author has spared no pains in searching every possible source of knowledge in the preparation of the work. The sketches are accurate in statement, comprehensive in character, and pleasing in style.—Another book of character sketches is entitled "Men of Renown."‡ The size of the volume allows only an outline of each of the ten characters chosen; but the outlines are boldly, clearly, and fairly drawn and will awaken a desire on the part of young readers to know more of these representative men. Lincoln, Hawthorne, Cromwell, and Chaucer are among the subjects chosen.

General Wilson who recently spent a year in China, seeking specific knowledge of the condition of affairs there, with a view to introducing railroads and other improvements, has written a book concerning that land. His long training in military service, and the object of his visit both conspired to render him a close, critical, and competent judge of all he saw. And what he saw his literary attainments enabled him to describe in a clear and charming manner. His book contains the latest information of China, gives a full account of its history, and points out the possibilities of its future.

The interest awakened by any well-written description of the impressive scenery of Norway and the quaint and curious customs of its people, will not be found wanting in Mrs. Davis' "record of a pleasant summer tour."§ The marked diversity of scene, from the simple Norwegian villages to the barbaric splendor of the Russian capital, is depicted in a sketchy, yet vigorous, manner that is very charming. The book is illustrated with original drawings of unusual merit.

An outline course of universal history comprising four volumes has just been issued by the Lippincotts. "Geological History," "Ancient History," "Medieval History," and "Modern History,"¶ are the subjects of the different books. Each one is treated by a specialist. The "Ancient History" is prepared by Professor Rawlinson—so well known to the world of letters. The other three are by professors from the Dublin University. The latest investigations are given in each. Fine chronological tables, a full table of contents, and a complete index also accompany each. The whole is a work of great excellence, adapted rather to the wants of a student than to the general reader.

Mr. Morris' "Half-Hours with American History"*** takes its place at once among the most useful and interesting works of compilation. The selections are arranged chronologically, and in order that no break may occur in the outline of events, notes prepared by the compiler serve as connecting links. So perfectly is the whole arranged that it would serve well as a text book. It is a fine companion work for the same author's "Half-Hours with the Best American Authors."

Count Tolstoi's "What to Do?"†† is a simple statement of the growth in the author's mind of his peculiar social theories, viz., not to lie to himself; to renounce all idea of superiority over other people; to work for his own bread and to help others in obtaining theirs. These theories were evolved from his experience among the poor of Moscow as he saw them in going about with the census-takers. The book is a remarkable appeal for sincerity, for abandonment of luxury, and for a universal habit of work among rich and

poor. Scarcely more unpopular ground could be taken, but the truth of his observations and sincerity of his theories are undeniable. "What to Do?" if what is called unpractical, is a suggestive, hard-hitting, wholesome book for a reader who is not afraid to look at disagreeable facts and can have patience with theories which are not in harmony with his own practices and social conditions.

"Ourselves and Our Neighbors" * have furnished Louise Chandler Moulton with topics for a series of sincere and sensible essays. Brief, and touch-and-go in style as these papers are, they are undeniably wholesome and entertaining reading. Her opinions, fancies, and illustrations are born of a long social experience in "the best society" and reflect a kindly sympathy with and generous judgment of people and manners. At the same time she makes not a few healthy and keen criticisms.

"Being myself naturally rather prone to suffer from low spirits" confesses Sir John Lubbock in "The Pleasures of Life,"† "I reprint these addresses hoping that the thoughts and quotations in which I have myself found most comfort may perhaps be of use to others also." The book fulfils the author's aim. It is useful. The genuineness, durability, and satisfaction of the pleasure to be found in books, friends, travel, home, science, education, are dwelt upon with conviction and sympathetic admiration. The chief art of the book is in the treatment which without being vigorous, enthusiastic, or particularly original, is still winning.

For lovers of Thackeray there could be no more delightful book than the collection of his letters‡ which have been recently published in *Scribner's Magazine*, and now appear in most attractive book form. The various portraits of Thackeray, fac-similes of some of his letters, and his numerous drawings make it especially worthy of interest. After reading the letters one is more than ever impressed with the kindly spirit and generosity of the man. It is amusing to observe how his social life furnished him characters for his books,—"how he saw a chapter or two of Penderennis in some of them," or "I shall pop her and her boudoir into a book some day." All the delightful qualities he possesses as an author are found in these familiar communications. One best knows him by reading these letters written in various moods to intimate friends.

Had the name which would have been translated "Note-Book" been chosen by Victor Hugo instead of that of "Things Seen,"§ English readers would have had at once a right idea of the scope of the work. Short sketches of note-worthy events of which he was witness, together with the impressions they made upon him, form the subject matter of the book. Aside from their value as items of history and articles of great literary excellence, the sketches afford a fine opportunity for studying the life and character of the great author, as they contain many matters of a personal nature. The book appears almost in the form of a journal.

Miss Phelps has told in affecting language the story of "Jack the Fisherman."¶ The poverty, struggles, and influences of a sailor's life weighed down by the curse of heredity—"the father's alcoholized brain cells"—is drawn with a truthness to life that is rarely equaled. The character of "Mother Mary," with its peacefulness, rests like a benediction over all. The artist, C. W. Reed, has helped to express and emphasize the story by his excellent illustrations.

If one wishes to compare other persons' idea of heaven with his own, or get a glimpse of the unseen with another's eyes, he should read "The Gates Between"¶ and "Letters from Heaven."** They are so pleasingly written in such choice language and with such earnestness that one regrets that the imagination had not entered some other realm than the unknowable. Miss Phelps in her story intimates the future and discipline of a self-centered life. The author of "Letters from Heaven"*** gives the experiences one is supposed to have in this place, and offers excellent advice to the friends on earth. The authors agree in this that the better the life here, the more satisfactory is it in the world to come.

A wide-ranging discussion of the ethics and courtesies of the pastoral relation, and one that ought to solve many knotty parish problems and prove an effective force in developing the practical efficiency of the church, has been compiled and edited by the Rev. Washington Gladden,†† There are helpful suggestions as to how the people may assist their pastor in his labors, right methods of managing the business interests of the church, systematic plans for Sunday-school work and the various public religious services. In addition to the essays contributed by the editor, two are written by the Rev. Dr. Josiah Strong, so well known as the author of "Our Country," and several by

* Ourselves and Our Neighbors. Short Chats on Social Topics. By Louise Chandler Moulton. Boston: Roberts Brothers. Price, \$1.00.

† The Pleasures of Life. By Sir John Lubbock, Bart., M.P. New York: Macmillan & Co. Price, 50 c.

‡ A Collection of Letters of Thackeray. 1847-1855. New York: Charles Scribner's Sons. Price, \$2.50.

§ Things Seen. By Victor Hugo. With a Portrait. New York: Harper & Brothers. Price, 75 cents.

¶ Jack the Fisherman. By Elizabeth Stuart Phelps. Boston and New York: Houghton, Mifflin and Co. Price, 50 cts.

** The Gates Between. By Elizabeth Stuart Phelps. Boston and New York: Houghton, Mifflin and Company. Price, \$1.25.

*** Letters from Heaven. Translated from the fourth German edition. New York: Funk and Wagnalls.

†† Parish Problems. Edited by Washington Gladden. New York: The Century Co.

* Woman, First and Last. By Mrs. E. J. Richmond. Two volumes. New York: Phillips & Hunt, Cincinnati: Cranston & Stowe. Price, \$2.00.

† Girl's Book of Famous Queens. By Lydia Hoyt Farmer. New York: Thomas Y. Crowell.

‡ Men of Renown. By Daniel Wise, D.D. Cincinnati: Cranston & Stowe. New York: Phillips & Hunt. Price, \$1.25.

§ China. By James Harrison Wilson. New York: D. Appleton and Company. Price, \$1.75.

¶ Norway Nights and Russian Days. By S. M. Henry Davis. New York: Fords, Howard and Hulbert. Price, cloth, \$1.25, half calf, \$2.50.

¶ Geological History. By Edward Hull, M.A., LL.D., F.R.S. Price, \$1.25. Ancient History. By George Rawlinson, M.A. Price, \$1.50. Medieval History. By George Thomas Stokes, D.D. Price, \$1.50. Modern History. By Arthur St. George Patton, B.A. Price, \$1.50. Price of set, \$5.75. Philadelphia: J. B. Lippincott Company.

*** Half-Hours with American History. Selected and arranged by Charles Morris. In two volumes. Philadelphia: J. B. Lippincott Company. Price, \$3.00.

†† What to Do? Thoughts evoked by the Census of Moscow. By Count Lyof N. Tolstoi. New York: Thomas Y. Crowell & Co. Price, \$1.25.

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men whose names are familiar to Chautauquans—Dr. Lyman Abbott, Dr. Schaffner, Dr. A. E. Dunning, W. F. Sherwin, and Dr. J. H. Vincent.

A little volume* that can not fail to incite self-examination by its searching and pointed questions, and to cheer by its wide survey of God's promises, is from the pen of the Rev. C. H. Spurgeon. It is full of the force and earnestness of this celebrated preacher, and is written in his usual striking and epigrammatic style.

Mr. Hoider has added another book to the list of scientific works prepared particularly for young people. His "Living Lights"† embraces accounts of many of those animals which possess the remarkable power of emitting phosphorescent light from their bodies. The intensely interesting facts concerning these creatures are told in a pleasing style; the numerous illustrations are finely done; the publishers have made it a book of good appearance; and altogether it is a work which will greatly add in every way to the library of any boy or girl.

Ridgway's "Manual of North American Birds"‡ is a work of purely technical character prepared for the use of specialists and those wishing to become such; but to them it will be of the greatest value. Its arrangement is so perfect and so simple that one even just beginning the study of ornithology will experience no trouble in referring to their proper classification any birds he may be studying. A complete index of the common names of birds is appended to the volume, and also one hundred twenty-four plates containing drawings of the generic characters of birds.

An attempt to satisfy curiosity in regard to the Rothschilds has been made by Mr. John Reeves, in an English book imported by A. C. McClurg & Co.‡ Mr. Reeves found difficulty in obtaining data in regard to the business methods of the great financiers—speculative methods such as theirs are not usually open to the public—and consequently is not able to give a logical account of the development of their immense fortune. He has collected, however, much interesting information about different members of the family, various heavy business transactions, and benevolent acts, and formed them into a well-arranged and readable book.

"Eutocia"§ a book for "mothers and daughters," is full of plain, practical, common-sense teaching concerning the laws of health and right living. These put in practice by those for whom they were designed would go far towards ridding life of its physical ills at least. In a frank, healthy, and modest tone it deals with subjects which every woman should understand.

A little volume of "Select Poems,"¶ by Swinburne, gives a fair conception of the scope of this writer's powers. No one ever better than he has been able to show forth the beauties and the possibilities of the English language in verse. The rhythm and melody of his poems charm one, and make him forgetful for a time that in poetry there are other requirements. But when he remembers and seeks for these, he is disappointed. Many of the writings are vague and obscure and one finds himself constantly wondering what it is all about. In the poems founded on historical and mythological events, the little unsatisfactory scraps of the plots that are given move so slowly, that as soon as the novelty of the style is worn off, the reader tires of them.

"From the Forecastle to the Cabin"*** is an account of personal experience of life at sea. The writer proves that he knows how to tell a good story; and many thrilling adventures are related. The interest awakened in the first chapter is kept up till the end is reached. The method adopted for dealing with refractory crews wins high commendation, and satisfies the reader's strongest longings for exhibitions of bravery. The literary style of the book is in exact keeping with the subject, which adds to its merit.

"A Romance of Providence,"†† is the full account of the origin and growth of the Church of the Strangers, that church so unique in its character as to awaken a desire to know its history. The various societies and interests which have grown out of this church, so strong in its influence in all good work are described, and much personal history of the pastor, Dr. Deems, is given. Readers will find it an interesting and profitable work, and one which may suggest to others methods of Christian work.

The preliminary report of the Seybert Commission on Spiritualism‡‡ is positively "good as a story." The investigations extending over about three years, are with the leading mediums of the country (who could be induced to give sittings) and cover the phenomena of slate writing, spirit-rappings,

*According to Promise. By C. H. Spurgeon. New York: Funk and Wagnalls. Price, 75 cents.

†Living Lights. By Charles Frederick Hoider. New York: Charles Scribner's Sons. Price, \$2.00.

‡A Manual of North American Birds. By Robert Ridgway. Philadelphia: J. B. Lippincott Company. Price, \$7.50.

§The Rothschilds. The Financial Rulers of Nations. By John Reeves. Chicago: A. C. McClurg & Co. 1887.

¶Eutocia. By Mrs. E. G. Cook, M.D. Illustrated. New York: Mrs. Dr. Cook, Aberdeen Hotel. Price, \$2.00.

‡Select Poems. By Algernon Charles Swinburne. New York: Worthington Company. Price, \$1.50.

***From the Forecastle to the Cabin. By Captain S. Smiles. New York: Harper & Brothers. Price, \$1.50.

††A Romance of Providence. Edited by Joseph S. Taylor. New York: Wilbur B. Ketcham, 71 Bible House. Price, \$1.25.

‡‡Preliminary Report of the Commission appointed by the University of Pennsylvania to Investigate Modern Spiritualism. Philadelphia: J. B. Lippincott Company. Price, \$1.00.

spiritual photographs, and spiritual manifestations. The commission is composed of ten well-known gentlemen of Philadelphia, and it is manifest from the report that their desire was to conduct all investigations in the spirit of purely scientific inquiry. In spite of this their conclusion is, "thus far we have not been cheered in our investigations by the discovery of a single novel fact." A suggestive and valuable chapter is Mr. G. S. Fullerton's reports of his interviews with the colleagues of Prof. J. C. F. Zoellner in his famous investigations. These interviews throw a decided suspicion on what has hitherto been the strongest prop in all literature under spiritualism. As a clever bit of humorous writing as well as sound evidence, Horace Howard Furness' chapter on how he tried to make a medium of himself is worth preservation in some other form than the report.

The story of all that rich and flourishing part of the United States known less than fifty years ago as the Great American Desert, is given in "The Making of the Great West."* Although it has been told and retold before in almost every conceivable form, the author has, in the arrangement, in the treatment, in style, and even in facts, succeeded in giving much of novelty to his work and in investing it with an unusual degree of interest. Young people are to be congratulated on having such a book added to the list of publications prepared for them.

A continuation of "The Philosophy of Words" has been put out by Dr. Federico Garlanda. In "The Fortunes of Words,"† Dr. Garlanda's new book, he has made an effort to give it a less serious look by putting the studies into the form of "Letters to a Lady." The result scarcely justifies the attempt, for the style is still that of a popular explanation of philological studies, not at all that of the letters. Nor does Dr. Garlanda need to employ any such "trick of the trade." His style is pleasant and simple enough in itself to attract readers. The examples chosen are grouped ingeniously to illustrate some principles of the science of language, and make a well-classified and never dull collection of philological curios.

The need of clear and well established methods in education is being met by books out of the experience of educators and from the theories of the ablest thinkers. The following books belong to these classes and will cover the whole ground of education.—"Hints on Early Education and Nursery Discipline"‡ appeared in London sixty years ago, and although it has passed through eighteen editions, its authorship has never been disclosed; it has been conjectured that the author was a sister of Elizabeth Fry. The book grew out of the experience of the author's management of her child and nursery maid, and it is a plain statement of the course to be pursued in the early training of children. It pertains more to moral influences than what we strictly term educational.—A step further in advance is "Principles of Education Practically Applied"§ This is just what its name indicates, and the what to do and the how to do it are put into language simple and forcible. The best methods and those which have become famous in teaching the common school branches are stated and illustrated in such a way that any teacher can make practical use of them.—A book more scientific and theoretical than the preceding is Rosmini's "Method of Education"¶ translated from the Italian, by Mrs. William Grey. Its method is based upon the natural laws of the development of the mind.—"Educational Mosaics"‡‡ are selections from teachers and authors from Aristotle to the present time. These beautiful extracts in regard to education lift the teacher into a higher region than the everyday school room drill, and he sees effects, not methods. A good book to take up after a wearisome day of teaching.

It seems a pity to put such an excellent book as "The English Language"*** into so striking a binding that it prejudices one against it; the combination of the intense red and the white is painful to the eye. But the reader is disposed to forgive the glaring binding when he finds so many excellent things inside. The book is designed for schools and colleges and goes over ground enough to take five years. Of course where so much is laid out, it must necessarily be only suggestive—this suggestiveness is its strong point. The most interesting part is the historical study of words, the many words derived from the names of persons and places, words that are so disguised in form that even the original would not recognize its descendants, and words that have entirely lost their first meaning; all this offers delightful work to the student. The book is commendable that its statements and explanations are in such clear and simple language.

In "Little Flower People"†† the elementary facts of botany are pleasantly told in a fairy-book style that ought to succeed in awakening young minds to an interest in the facts themselves. Careful work, a thorough understanding of the subject, and much imaginative power are shown by the author in indi-

*The Making of the Great West. By Samuel Adams Drake. With many Illustrations and Maps. New York: Charles Scribner's Sons. Price, \$1.75.

†The Fortunes of Words. Letters to a Lady. By Federico Garlanda, Ph.D. New York: C. A. Lovell & Co.

‡Hints on Early Education and Nursery Discipline. New York: Funk & Wagnalls.

§Principles of Education Practically Applied. By J. M. Greenwood, A. M. New York: D. Appleton & Co.

¶The Ruling Principle of Method applied to Education. By Antonio Rosmini Serbelli. Boston: D. C. Heath & Co.

‡‡Educational Mosaics: A collection from many writers of thoughts bearing on educational questions of the day. By Thomas J. Morgan. Boston: Silver, Rogers & Co., Publishers.

***The English Language. Its Grammar, History, and Literature. By J. M. D. Meiklejohn, M.A. Boston: D. C. Heath & Co., Publishers.

††Little Flower People. By Gertrude Elisabeth Hale. Boston: Ginn and Company. 1887.

visualizing the various members of the flower households, the elfin ferns, and the brownie scouring rushes. It is safe to predict a wide popularity for this instructive little book.

C. W. Moulton has selected and arranged 825 quotations* from Chaucer to the present time, and will distribute \$300 in prizes to the persons who will name the author of the greatest number of these selections. To the successful competitor, it means hard work, and demands an extensive library of past and current literature.

Messrs. J. R. Pitt & Co. are manufacturing a good binder† for pamphlets, periodicals, magazines, sheet music, and loose papers of all kinds. It is substantial, can be readily used, and the adjustable back gives the book a complete appearance during all stages in the process of collecting a volume. The size adapted to THE CHAUTAUGUAN, and bearing its name on the cover, retails for \$1.00, sent post-paid. In lots of five or ten they can be bought for 60 cents each; in lots of twenty-five for 50 cents.

Miss Frances E. Willard in her article on the Pundita Ramabai in the present issue of THE CHAUTAUGUAN refers to the Pundita's book, "The High Caste Hindu Woman." It may be of interest to our readers to know that the book may be obtained from Dr. Rachel Bodley, Dean of the Woman's Medical College, Philadelphia, Pa., for \$1.25 per copy. The proceeds of the sale of this book go to the Pundita's school.

*Prize Selections. By C. W. Moulton. Boston: D. Lothrop and Company.

†The Universal Binder. New York, 34 West 14th street: J. R. Pitt & Co.

BOOKS RECEIVED.

Essential Studies in English and American Literature. By James Baldwin, Ph.D. Philadelphia: John E. Potter & Company.

Small's Legislative Hand Book. Rules and Decisions of the General Assembly of Pennsylvania: Harrisburg: E. K. Meyers State Printer.

The Golden Legend. By Henry W. Longfellow. Boston: Houghton, Mifflin & Co.

Elements of United States History arranged in tabular form. By H. C. Symonds. New York: The Baker & Taylor Co.

Easy Experiments for Schools and Families with Home-made Apparatus. By A. R. Horne, A.M., D.D. Chicago: A. Flanagan, Publisher.

Schoolroom Games and Exercises. By Elizabeth G. Bainbridge. Chicago: The Interstate Publishing Company.

Plutarch's Lives. Abridged and annotated for schools by Edwin Ginn. Boston: Ginn & Company.

Health Lessons. A primary book. By Jerome Walker, M. D. New York: D. Appleton and Company.

School Room Classics. XI. How to Teach Natural Science in Public Schools. By Wm. T. Harris, L.L.D. Syracuse: C. W. Bardeen, Publisher.

Stories of Heroic Deeds. For Boys and Girls. By James Johannot. New York: D. Appleton and Company.

Gilman's Historical Readers, I., II., and III. A book for American boys and girls. By Arthur Gilman, M.A. Chicago: The Interstate Publishing Company.

Chauvenet's Treatise on Elementary Geometry. Revised and Abridged by W. E. Byerly. Philadelphia: J. B. Lippincott Company.

The Phillips Exeter Lectures. Delivered by Presidents McCosh, Walker, Bartlett, Robinson, Porter, and Carter, and the Rev. Drs. Hale and Brooks. Boston and New York: Houghton, Mifflin and Company.

The Captain of the Janizaries. By James M. Ludlow. New York: Funk & Wagnalls, Publishers.

The Poetic and Dramatic Works of Robert Browning. Riverside Edition. Volumes III., IV., V., and VI. Boston and New York: Houghton, Mifflin & Company.

The Kernel and the Husk. Boston: Roberts Brothers.

His Star in the East. A study in the early Aryan religions. By Leighton Parks. Boston and New York: Houghton, Mifflin and Company.

Elements of Botany. By Edson S. Bastin, A.M., F.R.M.S. Chicago: G. P. Englehard & Company.

Short Studies of American Authors. By Thomas Wentworth Higginson. Boston: Lee & Shepard. New York: Charles F. Dillingham.

The Buchholz Family. Second Part. Sketches of Berlin Life. By Julius Stinde. New York: Charles Scribner's Sons.

Kittie Lee and Léo Lane. By Fred P. Hanchett. Madison, Wisconsin: Horner & Sykes.

State of New York. Department of Public Instruction. 1887. Albany: "The Argus Company," Printers.

Spanish Idioms with their English Equivalents. Collected by Sarah Cary Becker and Federico Mora. Boston: Ginn & Company.

A Third Reader. By J. H. Stickney. Boston: Ginn & Company.

Histories of England. For Beginners. By Arabella B. Buckley. With additions by Robert H. Labberton. New York: MacMillan and Co.

One of the Duanees. By Alice King Hamilton. Philadelphia: J. B. Lippincott. Price, paper, 25c.

A Summer in Old Port Harbor. By W. H. Metcalf. Philadelphia: J. B. Lippincott.

Mistaken Paths. A novel. By Herbert G. Dick. Philadelphia: J. B. Lippincott.

Wallingtonford. A Story of American Life. Philadelphia: J. B. Lippincott.

The Blind Brother. A Story of the Pennsylvania coal mines. By Homer Greene. New York: Thomas Y. Crowell & Co.

Songs of History. Poems and ballads upon important episodes in American history. By Ezekiah Butterworth. Boston: New England Publishing Company.

A Compendium of Edenburg and Edenburg People. By Miss Hettie A. Keatly. Clarion, Pa.: Jacksonian Print.

From the Equator to the Pole. By Eminent Travelers. New York: Thomas Whittaker.

Johns Hopkins University Studies in Historical and Political Science. Fifth Series. IX. The Predictions of Hamilton and De Tocqueville. Publishers Agency of the Johns Hopkins University.

The Franklin Square Song Collection. New York: Harper Brothers. Price, paper, 50 cents.

Proceedings of the American Microscopists Ninth Annual Meeting held at Chautauqua, N. Y., August 1886. Buffalo: Bigelow Brothers.

Topical Statistics on American History. By G. Allen. Rochester: Scrantom, Wetmore & Co.

Forest Runes. By George W. Sears. New York: Forest and Stream Publishing Co.

The Romance of a Letter. By Lowell Choate. Boston: D. Lothrop Company.

The Pastor's Vade Mecum. New York: Phillips and Hunt. Cincinnati: Cranston & Stowe.

Proceedings of the Senate and Assembly of the State of New York, in relation to the death of Horatio Seymour. Albany: Weed, Parsons and Company.

On the Study of Literature. By John Morley. London and New York: Macmillan & Co.

The Hidden Way Across the Threshold. By J. C. Street. Boston: Lee and Shepard.

Suggestive Lessons in Language and Reading for Primary Schools. By Anna B. Badlam. Boston: D. C. Heath & Co., Publishers.

Mind Studies for Young Teachers. No. 1. By Jerome Allen, Ph. D. New York and Chicago: E. L. Kellogg & Co.

The Lawrence "Mother Goose." A delightful evening's entertainment. By E. D. K. Boston: Lee and Shepard, Publishers. New York: Charles T. Dillingham.

Elementary Microscopical Technology. Part I. By Frank L. James, Ph.D., M.D. St. Louis, Mo.: St. Louis Medical and Surgical Journal Company.

Scripture Lessons arranged for Responsive Readings in Religious Services. Cincinnati: Cranston & Stowe. New York: Phillips & Hunt.

A Day in Ancient Rome. By Edgar S. Shumway. Boston: D. C. Heath & Co.

The Story of Alexander's Empire. By Professor John Pentland Mahaffy, D.D., with the collaboration of Arthur Gilman, M.A. New York and London: G. P. Putnam's Sons.

The Russian Refugee. A Tale of the Blue Ridge. By Henry R. Wilson. New York: Thomas R. Knox & Co.

PARAGRAPHS FROM NEW BOOKS.

SAMANTHA AMONG THE FREE THINKERS.—There wuz some tents sot up there in the back yard, lookin' some as I s'pose our old 4 fathers' tents did, in the p'essant summer times of old. And I asked a bystander a standin' by, whose tents they wuz, and he said they wuz Free Thinkers havin' a convention.

And I says, "How free?" And he said, "They wuz great cases to doubt everything, they doubted whether they wuz or not, and if they wuz or when, and if so, why."

And he says, "Wont you stay to-night over and attend the meetin'?" And I says, "What are they goin' to teach to-night?"

And he says, "The Whyness of the What."

I says, "I guess that is too deep a subject for me to tackle," and says I,

"Don't they believe anything easier than that?"

And he says, "They don't believe anything. That is their belief—to believe nothin'."

"Nothin'?" says I.

"Yes," says he, "Nothin'." And, says he, "to-morrer they are going to prove beyond any question, that there haint any God, nor anything, and never wuz anything."

"Be they?" sez I.

"Yes," says he, "and wont you come and be convinced?"

I looked off onto the peaceful waters, onto the hills that lay as the mountains did about Jerusalem, onto the pillow of fire that seemed to hold in it the flames of that light that had lighted the old world on to the mornin' of the new day,—and one star had come out, and stood tremblin' over the brow of the mountain, and I thought of that star that had riz so long time ago, and

had guided the three wise men, guided 'em jest alike from their different homes, entirely unbeknown to each other, guidin' 'em to the cradle where lay the infant Redeemer of the world, so long foretold by bard and prophet. I looked out onto the heavenly glory of the day, and then inside into my heart that held a faith jest as bright and undyin' as the light of that star,—and I says, "No, I guess I wont go and be convinced."—*From Marietta Holley's "Samantha at Saratoga."*

MY CONSCIENCE!
Of a' the ills that flesh can fear,
The loss o' frien's, the lack o' gear,
A yowlin' tyke, a glandered mear,
A lassie's nonsense—
There's just ae thing I cannae bear,
An' that's my conscience.
Whan day (an' a' excise) has gane,
An' wark is düne, an' duty's plain,
An' to my chalmers a' my lane
I creep apairt,
My conscience! hoo the yammerin' pain
Stends to my heart!

—*From Robert Louis Stevenson's "Underwoods."*†

CHINESE GIRLS.—I wish to call attention to the fact that Chinese girls—though you may think they lead a humdrum sort of life, though it be true that they are strangers to the exciting gayeties enjoyed by American girls—are usually contented and think their lot a pleasant one. It is the custom, I am aware, to represent Chinese young ladies as languishing in their apartments and contemplating with tearful eyes the walls that confine them. To be sure, they do not have that excess of liberty by which some American girls are spoiled; yet they are not kept under lock and key. They have that liberty which is consistent with our ideas of propriety. They make visits, they call on their neighbors, they go to theaters, they see the sights, they witness boat-races, and do many pleasant and social things besides. But whatever they do, there is always this limit—they are not permitted the acquaintance of young men. And when they are married they are restricted to the society of their husbands. You perhaps think their existence a failure. They look upon the sort of life that American girls lead as very improper.—*From Yan Phou Lee's "When I was a Boy in China."*‡

A HORSE PHILOSOPHIZING ON MEN.—"Men rule in life, not by deeds, but by words. They love not so much the possibility of doing or not doing anything, as the possibility of talking about different objects in words agreed upon between them. Such words, considered very important among them, are the words, *my, mine, ours*, which they employ for various things, beings, and objects; even for the earth, people, and horses. In regard to any particular thing, they agree that only one person shall say 'It is *mine*.' And he who in this play, which they engage in, can say *mine* in regard to the greatest number of things, is considered the most fortunate among them. Why this is so, I know not; but it is so. Long before, I had tried to explain this to my satisfaction, by some direct advantage; but it seemed that I was wrong."—*From Count Lyof N. Tolstoy's "The Invaders, and Other Stories."*§

* *Samantha at Saratoga*. By Josiah Allen's Wife. Philadelphia: Hubbard Brothers. 1887. Price, \$2.50.

† *Underwoods*. By Robert Louis Stevenson. New York: Charles Scribner's Sons. Price, \$1.00.

‡ *When I was a Boy in China*. By Yan Phou Lee. Boston: D. Lothrop Company.

§ *The Invaders and Other Stories*. By Count Lyof N. Tolstoy. New York: Thomas Y. Crowell and Co. Price, \$1.25.

THE RHYME OF THE GREAT RIVER.

Lo, earth and heaven all let go
Their garnered riches, year by year!
The treasures of the trackless snow,
Ah, hast thou seen how very dear?
The wide earth gives, gives golden grain,
Gives fruits of gold, gives all, gives all!
Hold forth your hand, and these shall fall
In your full palm, as free as rain.
Yea, earth is generous. The trees
Strip nude as birth-time without fear,
And their reward is year by year
To feel their fulness but increase.
The law of Nature is to give,
To give, to give! and to rejoice
In giving with a generous voice,
And so trust God and truly live.

—*From Joaquin Miller's "Songs of the Mexican Seas."**

A SERMON FROM A THORN-APPLE TREE.—"I want to tell you about my thorn-apple tree. It came up by the gate, where it gets the drip from the watering-trough; that's what made it grow so strong and handsome. Every year it is just as full of blossoms as the apple trees, and you know what it bears—little red seedy berries, good for nothing at all, so I used to think. But the first spring after I was sick, when I was thinking how pretty it was—all blown out, and the green leaves peeping through the white—it just came to me that the thorn-apple was doing what it was made for exactly the same as the russet-trees and the pippins; and I took notice, as I never did before, how the squirrels came to eat the seeds in the fall, and how the blue-jays and the winter birds seemed always to find something there for a breakfast, and I came to love that thorn-apple and enjoy it more than anything else. It always seemed to have some lesson for me. I call it my preacher, and whenever I look at it I think the Lord wants thorn-apples as well as pippins. He sets a good many of His children to feeding birds and squirrels, and doing little things that nobody takes any note of, and I'm thankful every day that He lets me grow the blossoms, and feed His birds. Perhaps that is all He may want of you, Ruby, but don't you be troubled about that. 'Abide in Him,' as the branch abideth in the vine, and He'll see to the fruit. 'It will be just the kind He wants you to bear.'—*From Emily Huntington Miller's "Thorn-Apples."*†

HEALTH AS CAPITAL.—Why should not a young man indulge an ambition to lay up a stock of health, as well as to lay up stocks of any other kind? Health is earned,—as literally so as any commodity in the market. Health can be accumulated, invested, made to yield its interest and its compound interest, and thus be doubled and redoubled. The capital of health, indeed, may all be forfeited by one physical misdemeanor, as a rich man may sink all his property in one bad speculation; but it is as capable of being increased as any other kind of capital; and it can be safely insured on payment of the reasonable premium of temperance and forethought. This, too, is a species of wealth, which is not only capable of a life-long enjoyment by its possessor, but it may be transmitted to children by a will and testament that no human judicature can set aside.—*From Horace Mann's "Thoughts for a Young Man."*‡

* *Songs of the Mexican Seas*. By Joaquin Miller. Boston: Roberts Brothers. 1887.

† *Thorn-Apples*. By Emily Huntington Miller. New York: Phillips and Hunt. Cincinnati: Cranston and Stowe. Price, \$1.00.

‡ *Thoughts for a Young Man*. By Horace Mann. Boston: Lee and Shepard. New York: Charles T. Dillingham, 1837.

SUMMARY OF IMPORTANT NEWS FOR SEPTEMBER, 1887.

HOME NEWS.—September 1. Reduction of national debt during August, \$4,809,475.

September 2. Death of Bishop William L. Harris, of the Methodist Episcopal Church.

September 5. Opening sessions of the International Medical Congress at Washington, and the Social Science Association at Saratoga.

September 12. Four thousand Pennsylvania miners on a strike.

September 14. First session of the American Pomological Society, in Boston, and of the American Forestry Congress, at Springfield, Illinois.—The condemned anarchists of Chicago sentenced by the Illinois Supreme Court, to be hanged November 11.

September 15. Opening of the Constitutional Centennial Celebration at Philadelphia.

September 18. Mass meeting in Boston of two thousand members of the Brotherhood of Locomotive Engineers.

September 19. National convention of socialists at Buffalo.

September 21. Wide devastation by floods and cyclones in Texas.

September 22. Reunion of Confederate and Union veterans at Evansville, Indiana.

September 27. The Grand Army of the Republic goes into its annual encampment at St. Louis.

September 30. President Cleveland starts on his western trip.

FOREIGN NEWS.—September 1. The Empress Eugenie visits Queen Victoria at Balmoral Castle.

September 2. The seventeenth anniversary of the battle of Sedan is celebrated throughout Germany with great enthusiasm.

September 5. A fire in the Theatre Royal at Exeter, England, in which one hundred forty persons perish, and many others are severely injured.

September 9. Serious conflict between citizens of Mitchelstown, Ireland, and the police.

September 11. National Prison Congress opens in Toronto.

September 15. Death of Prof. Frederick Theodore Vischer, the German critic.—Hundreds dying of cholera in Rome and Messina.

September 16. British Parliament prorogued to meet again November 11.—Collision on the English Midland R. R., killing twenty-three persons, and wounding sixty.—President Diaz opens the Mexican Congress.

September 19. Switzerland and Italy each contribute 20,000,000 francs for the projected tunnel through the Simplon Mountain.—King William opens the Parliament of Holland.

September 22. Earthquake shock in Malaga, Spain.

September 23. The twenty-fifth anniversary of Bismarck's appointment as prime minister of Prussia, is celebrated.

September 25. Jenny Lind Goldschmidt, the famous singer, suffers a stroke of paralysis.